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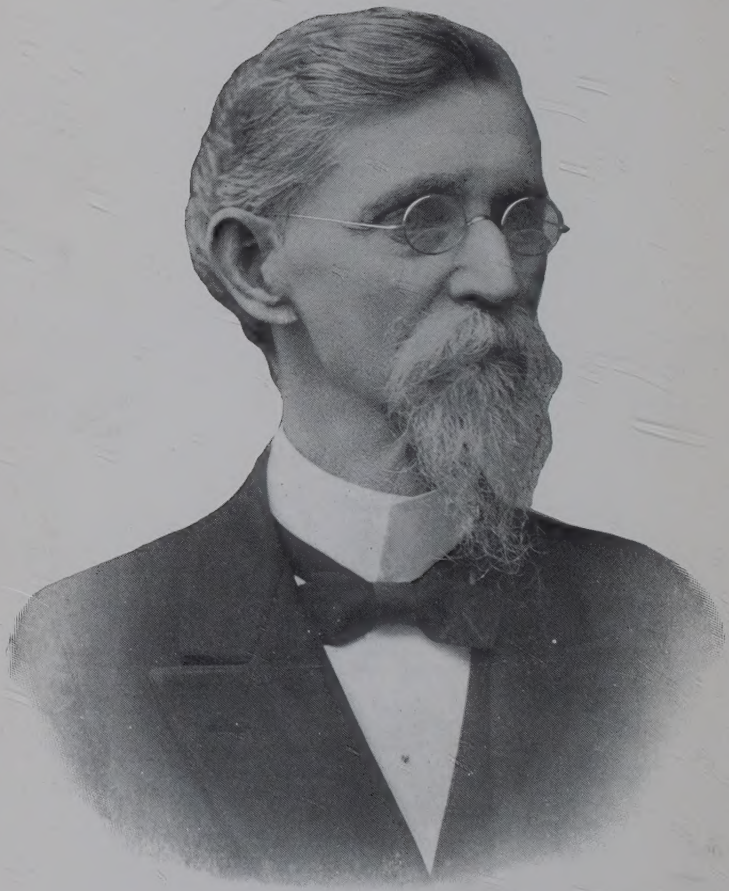

Geo. C. Pitzer.

Suggestion

IN THE

CURE OF DISEASES

AND THE

CORRECTION OF VICES,

BY

GEO. C. PITZER, M.D.

Principal of the St. Louis School of Suggestive Therapeutics and Medical Electricity; also Professor of the Principles and Practice of Medicine in the American Medical College of St. Louis since 1873; and Clinical Lecturer at the City Hospital of St. Louis for twenty-five years, where from 400 to 600 patients are always on hand; Editor of the American Medical Journal for thirteen years; Author of the work, "Electricity in Medicine and Surgery," three editions of which were sold in two years. Twenty-eight Years' Residence and Active Practice in St. Louis

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Preface to First Edition.

Our purpose in writing this book is to furnish the reader with a plain, concise treatise, presenting the principal, practical facts comprehended by suggestion in the treatment of diseases and the correction of vices.

It seems to be very hard for some people to understand what is meant by suggestion, and how mental influences can be engaged to relieve pain and cure diseases. We have attempted, in this book, to place this subject before our readers in a manner that may be readily comprehended by everybody.

In this work, and in our teachings and practice, we heartily endorse the three fundamental propositions of Thomson Jay Hudson, as laid down in his great work, "The Law of Psychic Phenomena." They read as follows:

FIRST: "That man is possessed of two minds, which we have distinguished by designating one as the 'Objective Mind,' and the other as the 'Subjective Mind.'

SECONDLY: "That the 'Subjective Mind' is constantly amenable to control by the power of suggestion.

THIRDLY: "The 'Subjective Mind' has absolute control of the functions, conditions, and sensations of the body."

We have demonstrated, in actual clinical practice, beyond successful contradiction, the correctness of these propositions, and we refer to them and repeat them many times in this book, in order to make our subject plain and well understood.

We also try to show our readers that the same forces which, under perverted action, excite and develop diseased conditions, can be engaged, and by proper direction may be made effective in removing the same diseased conditions they were provoked to excite.

We also attempt to explain *how* mental influence may be exerted to produce chemical and anatomical changes in our bodies; and *how* functional and organic diseases may be relieved and cured by suggestion.

It is for the reader to decide in how far we have succeeded in our task. One thing we do know: We have demonstrated to our own satisfaction, and to hundreds of others who have been our patients or students, that Suggestive Therapeutics is an established fact; and if we can only succeed in exciting general attention to this subject, in the medical profession and among the people, our ambition will be satisfied.

GEO. C. PITZER,
ST. LOUIS, MO.

May 14, 1898.

Preface to Fifth Edition.

The merits of a book may be judged by its success as a seller; but we are satisfied to have each reader judge for himself. Four editions of this book have been sold in about two years, before the book is fairly before the people, and the demand for this fifth edition encourages me to make quite a number of valuable additions to the work, all the result of observation and experience. Hoping that this, and all future editions, may meet with the favor shown former editions, I am,

Most respectfully,

GEO. C. PITZER,

Los Angeles, Cal.

January, 1901.

Suggestion

In the Cure of Diseases and the Correction of Vices.

"Cure her of that.
Canst thou not minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote
Cleanse the stuff'd bosom of that perilous stuff
Which weighs upon the heart?"—*Macbeth.*

The employment of psychological treatment, or suggestion in the treatment of disease is a method of cure that is new to a great many people; therefore, when we come to apply it in practice, we frequently find it necessary to give our patients some plain and satisfactory explanations regarding its nature, application, results, etc. People want to know what we mean by suggestion as a cure for disease. They want to know how we can relieve pain, control disease, and bring about healthy conditions of the body and mind, when no medicines are used.

In the treatment of diseases by suggestion, we recognize the wonderful power of thought in controlling the functions

of our bodies. We assume that mental influences excite, aggravate and prolong many diseased conditions; that certain mental activities are capable of producing chemical and anatomical changes in our bodies; that properly directed thoughts are always conducive to conditions of health, and that perverted mental activities always result in functional or organic disease. We also assume that we can, by properly directing a patient's thoughts, arrest the progress of morbid mental activities, and that evil, unfriendly habits of thought can be radically changed, and that by these means natural conditions of health can be completely restored.

From the above statement of our premises it may be readily seen what we mean by suggestion. We state it thus:

By suggestion, in the treatment of disease, we mean the presentation of ideas to the mind of the patient, under conditions and in a manner that will correct any morbid tendency of his thoughts, excite lively processes of mentation in a proper direction, and result in a complete restoration to healthy conditions of every organ and function of his body.

Influence of the Mind upon the Body.

Under all circumstances, the functions and conditions of our bodies are more or less controlled by mental influences; scarcely anybody doubts this for a single moment. The only question seems to be *how much* may our bodies be affected by mental influences.

As already assumed, we hold that we may be greatly

disturbed; that we may be made sick, even sick enough to die, through mental influences alone.

Who does not know that anger flushes the face and retards digestion; that sorrow brings tears to the eyes and wastes the tissues of the body; that the sight of blood frequently causes fainting fits; that fright causes physical exhaustion, and sometimes results in the loss of sight and hearing; that disappointment in love, or in business, sometimes results in despair, breaks the heart, and leads to suicidal mania; and that suddenly breaking bad news to friends occasionally produces fatal shocks—death? Some of these facts are common observations, and while we know of them we rarely pause to consider their true source or nature. We know, however, that they depend upon mental disturbances, not always directly under our control. They are different from the abnormal conditions which result from misdirected attention and expectation.

Attention and Expectation.

Attention and expectation, mental processes, are wonderful motor forces, and the limit of their influence upon our bodies, for good or for evil, is hard to fathom.

Wood remarks, that "It is a physiological fact, that when thought, for any length of time, is concentrated upon any part of the body, it causes an increased flow of circulation in that direction, and abnormal conditions manifested by the body are always the result."

John Hunter, the eminent surgeon, said, "I am confident that I can fix my attention to any part until I have a sensation in that part."

Daniel Hack Tuke makes this statement: "If twenty persons direct their attention to their little fingers for five or ten minutes, the result will be something like this: A few will be unconscious of any sensation in the member; some will experience decided sensation—aching, pain, throbbing, etc.; and the majority will feel a slight sense of weight and tingling."

Prof. Elmer Gates, of Washington, D. C., records the result of some very interesting experiments, made by himself, in this same line. He says: "If I confine my attention to my thumb and inhibit my attention from all other sensations and feelings in other parts of the body, and from all intellections and emotions which may tend to spontaneously arise in the mind, and if I thus continue to rivet my attention to my thumb, I soon will become aware of an *increased amount of feeling in that organ*. If this is continued for some minutes a sense of fullness and pressure arises, and a delicate thermo-electric thermometer will record the fact that the temperature in that thumb has risen a fraction of a degree higher than the temperature in the other thumb; and if a measurement be made of the volume of the thumb to which dirigation (fixed attention and thought) is made, it will be found to have become larger than the other thumb." He further goes on to say: "By placing a surface thermometer upon any part of my body, I can, in from five to twenty-five minutes, raise the temperature of that part of the body by persistently dirigating (looking at and keeping the mind upon) to that part. I can also alter the character of the perspiration of that part; and by continuous dirigation to any one part of

the body, it can be caused to grow larger in size than the corresponding part of the body." He gives us a remarkable example, viz.: "Mrs. K., of Philadelphia, having previously been trained in the art of thus dirigating to any part of the body, had an almost entire absence of mammary glands (breasts), and by dirigating continuously for one hour each forenoon and one each afternoon to the left gland, it became in fourteen weeks of a size more than four and a half times larger than the right. She then dirigated to the right gland, and in nine weeks it became of the same size as the left."

Mueller makes this observation: "It may be stated as a general fact, that any state of the body which is conceived to be approaching, and which is expected with certain confidence and certainty of its occurrence, will be very prone to ensue, *as the mere result of that idea*, if it do not be beyond the bounds of possibility."

Tuke asserts that "vomiting may be induced by the belief that an emetic has been taken." He makes these observations also: "When a person, on swallowing a bread pill, in the belief that it possesses aperient properties, is purged, it is said to be through the definite direction of thought to the intestinal canal, such leading idea exciting the same peristaltic action as would have been induced by castor oil. In such cases, the fixed idea is that certain phenomena will occur." He further observes: "How much the effect of even disagreeable things depends upon our *knowing* that they are so, is shown in every-day experience."

"There may be in the cup
A spider steep'd, and one may drink, depart,
And yet partake no venom; *for his knowledge*
Is not infected; but if we present
The abhorr'd ingredient to his eyes, *make known*
How he hath drank, he cracks his gorge, his sides,
With violent hefts: - I have drunk and seen the spider."
— *Winter's Tale.*

Bad Thoughts Poison our Bodies.

Referring to the power of thought, the old French Commission on animal magnetism observes: "The imagination renews or suspends the animal functions; it animates by hope or freezes by fear; in a single night it turns the hair white; in a moment it restores the use of the limbs or speech; it destroys or develops the germs of disease; it even causes death."

Prof. Elmer Gates also holds and clearly demonstrates that depressing and evil emotions are life-destroying and result in the loss of tissue and energy; but that exhilarating and happy emotions result in the gaining of strength and tissue. He goes on to say, referring to his own careful experiments: "Analyses of any of the excretions or secretions from a person who has been angry for half an hour shows the existence of certain ptomaines and catastates of a poisonous character; but these poisons are different in kind from those obtained from the secretions of a person who has been sad for a half an hour, and so on with the different evil emotions. The irascible, the depressing, the malignant and the fearful emotions create poisons in every cell of the body; while the good emo-

tions augment the nutritive changes in every cell of the body;" and we may add, promote healthy conditions.

How could the good and bad influences of mind upon matter be more plainly stated than Prof. Gates puts it. From this it is easy to understand how enraged people and lower animals sometimes fatally poison others by biting them. The deadly poison is generated in their bodies by malignant emotions. While bacteriologists are scouring the world in search of microbes to account for the various ills of human flesh, would it not be well for them to pause and carefully examine their own bodies? They might find the origin of many microbes in their own heads. It is a settled fact that if we would keep well, we must keep our minds in a proper line of thought.

All of the authorities above quoted and referred to are known to the medical profession as being of the very best repute. If their conclusions are correct, then the power of thought in controlling our bodily functions is simply wonderful. The facts are, the half has not been told. Effects are produced, diseases result, and cures are performed by means of mental influences, sometimes called imagination; but if the hair actually turns white in one night, from imagination or other cause, the fact exists all the same. If the lame walk and the blind see because they earnestly desire and confidently expect it to be so, who can dispute the fact. Again, it should be remembered that, although diseases and cures may result from the effects of imagination—mental processes—the diseases and cures themselves are not imaginary, but are real diseases and actual cures.

Unfriendly Suggestion.

It is an established fact that constant attention, and the expectation of any event or condition not wished for, frequently excite a condition of fear and despair, which exhausts the vital forces of the body and results in some form of fixed disease.

When a man reads about heart disease, or hears some one talk about it, he is very apt to direct his attention to his left side. If he is an apprehensive person, he feels the heart beat more distinctly than ever before; he tells a friend about it; heart disease is mentioned; the man fixes his mind still more intently upon his heart; he can feel it beat harder and harder every hour, and as he keeps his mind upon it, he concludes that he certainly has heart disease. He quits business and applies for relief in every direction. He is actually sick.

A woman whose grandfather died of cancer, reads about cancer of the breast; she at once examines her breast, finds a sensitive spot in one of them, as many women can do, and she immediately conceives the idea that she has cancer of the breast. She talks about it, examines it frequently, thinks about it, the breast enlarges a little, and the tenderness increases till actual pain is suffered. This woman looks sick, is really sick, and by referring to foregoing paragraphs we can readily understand why she is sick.

A man notices a little disturbance in his bowels—no uncommon thing in ordinary health; but he has been reading about tape worms, and he fixes his mind upon his

bowels, talks about his ailment to everyone he meets, fears a tape worm, and really suffers, lays awake at night, trembling with fear, and unless relieved in some way he actually breaks down, succumbs to some form of disease.

Another man reads the detailed description of kidney disease, which he finds accompanying a bottle of patent medicine. He feels some peculiar sensation in his back; he fixes his mind upon his kidneys, notices the amount of urine voided, observes its color, general appearance and odor, and he concludes that, from what he has observed and read in the sensational circular, he surely has kidney trouble; and, if his mind is not disabused of this fixed delusion, he will continue to think in this same direction, and he is almost certain to take harmful medicine enough to actually make him sick, and he may have kidney disease sure enough.

It is not exactly safe for all people to study diseased conditions. It is always better to study health than disease. We have been teaching medicine for twenty-five years—lecturing to medical students in medical colleges and hospitals—and often, after minutely describing certain diseased conditions and detailing their most conspicuous symptoms, we have been followed to our study by students complaining of the very conditions which we had just been describing. The mental photography of disease makes a deep impression upon the minds of many people. Disease pictures, as presented under bold head-lines, in the sensational pamphlets sent out by medicine vendors, and as we often see them published in the daily papers, should receive the condemnation of all good people. Even the

discussion of diseased conditions by people who are sick, each complaining to the other of his severe pains, headaches, backaches, weak spells, etc., is always depressing and should be discouraged.

Sick people should not make a practice of relating their ailments to others, except when actual necessity requires it. If we have been sick and are getting better every day, it is then well enough for us to say so; indeed, we can hardly say this too often—we are getting better every day. But when sick ourselves, we should keep away from sick people, and people who are continually talking about sickness. The sight of sick people and the sound of their moaning voices, is enough to make well people sick, and it is certaln to make sick people worse. The custom of receiving, and placing in one room, in private and public hospitals, from ten to twenty sick and crippled people, where they are obliged to look at each other's wounds, listen to each other's groans, and see each other dying, is a subject that should engage the earnest attention of humane societies, under the head of cruelty to men and women. Even public sanitariums and consumption resorts are not always the best places for people to go when they are sick and want to get well. They need to be as far away as possible from the sight and hearing of men and women who are sick, coughing, groaning and suffering the agonies of death. People who are ill should have quiet, cheery surroundings, and be protected against everybody likely to say discouraging things to them or in their presence. Unfriendly suggestions of every kind should be strenuously avoided.

"O, how badly you are looking! Don't you feel well? You look so pale and badly. Why, you just look awfully bad to-day," is one of the most disturbing, depressing suggestions that busy people can possibly make to friends they happen to meet. It always results in harm, and can not possibly do anybody any good; and why people do not learn better than to say such things to their friends who are ailing, is more than we can understand. It is our business, as advocates of suggestion, but more especially as friends of the sick, to denounce this practice as simply cruel. You are making people sick by this way of talking. We say, please stop it.

Again, a lady of rather stout form meets a friend while out shopping, who salutes her thus: "Why, Mrs. Baldwin, how stout you are getting! You are just getting to be a perfect sight, arn't you? Why don't you take anti-fat?" Mrs. Baldwin blushes a little, probably, and replies: "Yes, I seem to be getting stouter all the time, and my family tells me about it so much that I am getting to be a misery to myself." She goes on about her errand, thinks about herself and what her friend had said to her, and sees herself reflected in all the shop windows and mirrors; she feels very warm and uncomfortable all the while she is out, and by the time she gets home she feels so heavy and out of breath that she cannot tolerate any garment but a loose gown of some kind—not the best dress in the world to preserve form—in which she can rest and muse over her growing corpulency. She still thinks about what her friend had said about her when they met; the suggestion impressed her so deeply that she repeats it to herself a

hundred times every day till she goes out again to get some more comforting suggestions. (?)

Now, to say the least, such remarks to people and about them are exceedingly impolite and unkind, saying nothing about the real, personal injury done the party. Directing and fixing the mind upon unpleasant things not wanted cannot possibly be of any benefit to anybody, but must always result in aggravating the existing habit, vice or disease, and we have no right to contribute to people's miseries in this way, even if they happen to be members of our own family.

While it may be the natural tendency for some people to grow fat while others grow lean, we do know that either of these extremes may be in a great measure avoided by proper suggestions and living. We should counteract all unfriendly suggestions by other suggestions that are stronger; and we should see to it that for every time we say "stouter every day," we should say at least three times, "thinner every day; thinner every day; thinner every day;" *and we will grow thinner.* We should not expect final results in one week, but by perseverance we are certain to realize them. On the same principle thin people may as certainly grow stouter.

Another source of damaging suggestion: Many good men and women who early in life may have been the victims of common habits or special diseases, as they grow older sometimes read sensational books reciting the pernicious after effects of habits and certain diseases; as they read these sensational, seductive stories, they sometimes think they find upon or within their own bodies symptoms

identically the same as those detailed by the author from whom they read.

Hundreds of good people, who are not sick at all, are misled in this way; their attention is attracted, they think they find some little deviation from the health standard, they attribute it to indiscretions or misbehavor in early life, regard it as a fixed ailment, think and worry about it till they are really sick, and are made miserable all through what should have been the better part of their lives, just because their minds were misdirected by vile literature. These people suffer from functional and nervous diseases, names without number. Many of this class spend the most of their earnings with quack doctors.

One of the most depressing and delusive suggestions from which people suffer is that coming from the false idea of heredity. Men and women, whose ancestors happen to have died from consumption, dropsy, apoplexy, paralysis, or some other popular form of disease, are sometimes the victims of morbid imaginations. Their minds are prone to go back and dwell upon the history, symptoms and course of the diseases from which their respective friends have died. They frequently talk about these things, and as they do so they nearly always suffer from some of the symptoms thought and talked about. The delusion of heredity has been handed down to them, and they get it fixed in their minds that because their parents or near relatives were so afflicted that they must of necessity suffer in the same way. *This is the most cruel and most fatal delusion that was ever preached.* There is no truth in it. Personally we know scores of men and

women whose parents died from consumption, or some other popular form of disease, who are now in the prime of manhood and womanhood, some of them approaching old age, in the enjoyment of perfect health, and they will remain so, and die of old age, if they do not permit themselves to be deceived into fixing their minds upon diseased conditions. Thousands of people *think* themselves sick, even think themselves to death.

Morbid Fears.

Certain people are harrassed by morbid fears resulting from different causes or kinds of suggestions. An intelligent man of our acquaintance was bitten by a healthy dog in his early youth, and he was told that he might "go mad" from that dog bite at any time in after life; one man told him that he actually showed it by the expression in his face that he had been bitten by a dog. His apprehensions disturbed him greatly, and his anxiety and distress of mind brought him to us for advice. We had some trouble in disabusing his mind of the delusion, but finally succeeded; some time has elapsed, and he is perfectly well and entirely free from all morbid fear.

A girl, age 14, was punished when a little child by being placed in a dark closet and then told that ghosts would get her. She had heard many ghost stories, and this confinement in darkness and the suggestion of ghosts to her firmly fixed her mind upon ghosts, connected their appearance with darkness, and now she is afraid to be left alone in the dark—is a raving maniac in the dark.

Parents and guardians may ruin children by giving them

bad suggestions; they may not only make maniacs of them, but they may, by abuse and bad suggestions, make them profane, untruthful, wicked, and almost worthless. By continually scolding and berating a child, telling it that it is mean, that it cannot do a good thing, it cannot tell the truth, it is worthless, that it never will be of any account, and that nobody likes it or cares for it, they are certainly building up a bad character, the very opposite of what they are trying to make. If you want to make a boy bad, tell him he is mean and despised by all good people; but if you want him to be good, appeal to his pride. All boys have more or less good in them, and if we would develop this, we should frequently remind them of their good qualities and make them know they have good hearts in them.

Again, referring to morbid fears, some people, from having read about the fatal effect of lightning, are in mortal terror every time they witness a thunder storm. One of our neighbors was terribly frightened by the cyclone that passed through St. Louis in 1896, and for some time after, when the wind would blow hard, he would be taken with nervous jerks, which finally resulted in general convulsions. Some people think they cannot sleep in a closed room—a door or window must be open. Others think it makes them sick to ride on a steam car; others think they cannot ride in a boat; while some say it makes them sick to ride on horse-back or in a buggy. Going out to public entertainments makes some people sick; and the responsibility of having to speak in public, or make a public report, completely unnerves some people and renders them

entirely unfit for the offices they are otherwise well qualified to fill.

Happily, we have a remedy for approaching ills and morbid conditions of mind and body. It has been found that unceasing attention and the confident expectation of any event, or any condition of mind or body, disposition or character, earnestly wished for, results in hope, which invigorates every bodily function and mental activity, and enables us to protect ourselves, and those with whom we live and labor, against approaching diseases, mental aberrations, vicious habits and moral delusions. It also enables us to successfully resist their fatal tendencies and cast them entirely off in unfortunate cases where they may have obtained.

Suggestion, Attention and Repetition.

In the treatment of disease by suggestion we should first change the direction of the patient's attention; take it away from unfavorable conditions, and turn it toward and fix it upon the condition of things wished for. Then, as soon as possible, we should convert his miserable convictions of fear into happy conditions of hope. We should seek to radically change the patient's habit of thought, by arousing new mental activities in his brain, which shall do away with the old and misdirected thoughts, establish new ones, and thus restore perfect conditions of health.

In making suggestions for the relief and cure of disease, after gaining the attention, suitable ideas must be presented to the mind of each patient; all this should be done under proper conditions and in an earnest, forcible

manner. The leading thoughts sought to be established in the mind of each patient should be repeated many, many times. It is *repetition* that fixes thoughts in the mind. Where encouraging, hopeful thoughts are presented to our minds more frequently than unfriendly, depressing thoughts, conditions of health are sure to prevail. It is the *repetition* of suitable suggestions, under proper conditions, that relieves pain and cures disease.

Regarding the force of repetition, we submit this example: We knew a girl, in Illinois, whose name was Isidore Diadena Desdemona Jane Eula Lillie Crawford Furry. Now, you have read this. Turn your eyes away from the book and repeat it without referring to it again. Can you do it? Why? Did you not read and understand it? Of course you did; but one presentation of it was not sufficient to fix it upon your mind. Give it your attention and repeat the reading a few times and you will know it. *Attention and repetition* are required to fix thoughts upon the mind. It may be stated as a positive fact that unceasing attention and the persistent repetition of earnest efforts will enable us to accomplish any purpose within the bounds of possibility. "If at first you don't succeed, try, try again," is as applicable to-day as it was fifty years ago. It is upon this principle, the persistent repetition of bargain speeches, put in a positive manner, that enables the Jew to sell goods to people which they do not really want. Remember, *attention* and *repetition* are the keynotes to successful suggestion. If we start right and persevere, we cannot fail—success is certain.

The Human Mind — What it Is.

When we come to consider the conditions under which suggestions for the relief and cure of disease may be most successfully made, and before we attempt to make suggestions to patients, we should have before us a complete image of the human mind. We should have some definite conception of what it is, of its sphere of action, and of the nature, bounds and limits of its capabilities.

We hold with Thomson Jay Hudson, that the human mind is a duality; in other words, that man has two minds. Hudson designates the one as the *objective* mind, and the other as the *subjective* mind.

The objective mind is the result of organization, and is manifested through the five physical senses. It is the mind which takes cognizance of things around us; the mind with which we do business; the mind that enables us to suit our bodies to earthly environments, and to fight the battles of life. As the result of organization, it is the function of the brain, and the brain may be regarded as the organ of the objective mind. The objective mind comes, develops with, and finally dies with the physical body.

The subjective mind is a distinct entity. It occupies the whole human body; and when not opposed by the objective mind, nor any outside influence, it has absolute control over all the functions and sensations of the body. All of the vegetative functions, nutrition, waste, all secretions and excretions, the circulation, respiration, and all cell life, cell change and development, are positively un-

der its complete control. While it may be reached through the objective senses, it is capable of seeing and knowing by means independent of them. It perceives by intuition. It sees without the use of physical eyes. It is the seat of the emotions. Its memory is perfect. It never forgets anything. It never sleeps. It performs its highest functions when the body is asleep—when the objective mind is in abeyance. It can read the thoughts of others. It has the power to communicate with others without the aid of ordinary physical means. It receives intelligence and possesses knowledge that may never rise above the threshold of objective consciousness—that our objective minds may never know. It may impart information to our objective minds, and to the subjective and objective minds of others, without either party knowing, objectively, the source of the information. Distance offers no resistance against the successful missions of the subjective mind. Unlike the objective mind, it is capable of sustaining an existence independent of the body. It never dies. *It is the living soul.*

In life the strongest and most perfect exhibitions of intellectual power are manifested when the objective and subjective minds act synchronously and harmoniously. Under these conditions everything we say and do turns out as nearly perfect as earthly conditions will permit. We think right, do right, keep well and live to a good old age. By proper auto-suggestion we may keep ourselves in harmony, maintain a healthy equilibrium, be ready to resent adverse suggestions, successfully resist unpleasant mental conditions and prevent painful physical wrongs.

Subjective Mind Amenable to Suggestion.

There is one important fact regarding the working relations of the objective and subjective minds that we must always keep before us; it is this: *The subjective mind is constantly amenable to the power of suggestion by the objective mind, either that of the individual himself or that of another.* Therefore, notwithstanding the subjective mind has, when not opposed, absolute control over all the functions and sensations of our bodies, and is entirely capable of preserving their harmonious and healthful manifestations, it is also true that improper suggestions from the objective mind may divert its action, and sickness and death may be the result. On the other hand, in case of sickness, proper suggestions made to the subjective mind by the objective mind of the patient, or that of another, will as certainly result in healthful changes and complete relief from pain and disease.

Now, a careful study of the observations regarding the human mind will enable anyone to understand how physical changes may be wrought by mental influences; how pain may be relieved and disease controlled by proper suggestions. If the subjective mind has full control over all the bodily functions, then the whole subject is readily understood. All that is required in order to do successful practice, is to find out the proper conditions under which the subjective mind of each patient may be reached, and then in a proper manner present suitable ideas to his mind—thoughts that will result in the correction of all ab-

normal conditions, and the desired relief and cure will result from our efforts.

How to Reach the Subjective Mind.

There are three conditions under which the subjective mind may be reached by suggestion, viz.: While the patient is in the ordinary waking state; while he is in a sound, natural sleep; and while he is under hypnotic influence, whether in a quiet, light dose, or in a deep sleep. In the ordinary waking state suggestions may be made by spoken words, by gestures and by mental efforts. In conditions of ordinary sleep, or while the patient is in hypnotic sleep, suggestions may be made by spoken words or by mental efforts.

We can always reach the subjective mind of a patient while he is in the waking state, and in some cases, not all, our suggestions will be accepted, retained, acted upon, and result in perfect cures. For example:

Suggestion for Cure in the Waking State.

A lady comes to me suffering from a severe neuralgia of the face. She tells me that she has heard of the wonderful power of animal magnetism in the cure of painful diseases. She describes her ailment in detail. She is in great earnest, and confidently expects relief. I listen very attentively to all she says. I at once feel confident that I can cure her; I have no doubts about a cure. I feel that *I know I can cure her*. While she remains seated I arise and approach her, with a firm earnest expression on

my face; and with an air of confidence I take her right hand in mine, and place my left hand upon the painful part of her face. I now request her to close her eyes, and to keep them closed while I talk to her. I address her thus: "Madam, the position of our hands, one of mine holding one of yours, while the other is fixed upon the painful part of your face, will immediately change the nervous current in your body. You will soon feel this influence all over you. You are beginning to feel it already. The nervous forces in your body are seeking, and will soon reach, conditions of equilibrium. It is already coming. An easy, quiet feeling is coming all over you. Your whole nervous system is easy and quiet. You feel easy and quiet all over. The pain will soon leave your face and it will feel perfectly easy. A proper distribution of the nervous forces will completely relieve all pain in your face. It is already coming, coming, and your face is feeling better. Your face feels warm now, and the pain is rapidly disappearing; it is going away, going away; your face feels only warm now, and the pain is going away, going away; gone, all gone, all gone, and your face feels warm and comfortable. Your face feels warm and comfortable; the pain is all gone. You feel quiet and easy all over, and your face feels perfectly easy, and you feel well all over your body—*perfectly well.*"

I repeat the above formula, with slight variations, several times, still keeping my hands in place. This patient, from the first, really believes in the efficacy of our treatment; we feel that she has confidence in it, and she obtains complete relief at once. She had heard of the won-

derful power of animal magnetism; this served as a forcible suggestion, and she was already prepared for good results. We observed that her desires and expectations were all right. This put us at our ease, and by our outward expressions our feelings were realized by the patient, objectively and subjectively. We readily fixed her attention, and then simply suggested, by our behavior, gestures and spoken words, the changes and conditions wished for. The subjective mind took cognizance of our suggestions without any questions, and the desired results were fully realized. The time occupied was about fifteen minutes. We instructed her to frequently repeat to herself the suggestions we made to her, viz.: "The pain is all gone, all gone. My face feels comfortable and warm, etc." We call this *friendly auto-suggestion*. It prevents relapses. We also requested her to say nothing about our treatment to anybody for a week or two, but to say to people who might inquire after her health, "I am well; perfectly well."

Success and Failure in the Waking State.

Now, the reader may say, if those few words relieved the woman in the case above reported so quickly, while in an ordinary waking state, why cannot we cure all such patients in the same way; and why do we request the patient to close her eyes while we talk to her; and, finally, why do we ask her to not mention the treatment to any one for a couple of weeks?

We should note the fact that this patient's objective mind was already in harmony with our efforts to cure her;

that mutual confidence and an earnest union of wills were the prevailing conditions. We were *en rapport* with each other. Her attention and expectation were in the right direction, and she was ready, with her objective mind, to receive, and repeat to her subjective mind, every suggestion we made, all of which we felt and realized; this made the conditions for a cure by suggestion perfect, and the results certain.

But we cannot successfully treat all people by suggestion in the ordinary waking state. We may reach the subjective mind with our suggestions, but they will be counteracted by suggestions made by the patient's objective mind, and this will defeat our objects. Let us suppose that the patient, the history of whose treatment is above given, had presented herself for treatment, for the same disease, and instead of expressing herself as she did she had addressed us thus: "Dr. Pitzer, I have a terrible neuralgia in my face, and I want you to give me some strong medicine for it at once. I have tried electricity—it has done me no good; and animal magnetism, suggestion and Christian Science have been recommended to me, but *I haven't a bit of faith in any of them*, and want something that will give me quick relief."

Coming to us in this manner, could we have treated her successfully by suggestion in the waking state? We answer, no. Why? Because for every suggestion that we should have made to her in favor of relief and cure she would have made two or three stronger ones against them. While we should have been saying the pain is going away, she would have been saying, or thinking, to her subjective

mind, "It is not so. I cannot see how such treatment as this can relieve pain; the pain is as bad as it was; it is no better; it is not going away; it will not go away," etc. We call this *adverse or unfriendly auto-suggestion*, and it will defeat the objects of suggestive treatment every time. Auto-suggestion (suggestion we make to ourselves) is stronger than any outside suggestion that can be made. Remember, the subjective mind is constantly amenable to suggestion, friendly and unfriendly, from the objective mind of the patient himself or from that of another person, and the strongest suggestion frequently repeated will always prevail. In order to secure the best results by suggestion in the waking state, we should have the full consent and co-operation of the patient's objective mind. He should be in a receptive condition, ready to accept as absolutely true everything we say, and doubt us in nothing.

Why Patients Should Close Their Eyes.

We requested the patient to close her eyes while we made suggestions to her, that we might the better hold her attention, and that she might more fully realize the force and influence of our suggestions. Did the reader ever consider, for a single moment, why we close our eyes in prayer? Some people are more eloquent in prayer than others; they seem to reach right up to the very gates of heaven and draw the Divine influences and blessing down upon the heads and hearts of everybody around them. But there is not a man on earth who can, with open eyes, reach a spirit of inspiration sufficient to enable

him to exert an influence by prayer that will approach the efforts which he may make with closed eyes. We *cannot*, with open eyes, under any circumstances, grasp and realize the beauty, the blessings and enjoyments coming from unseen things like we can when our eyes are closed. This shuts out all the senses, comparatively, except hearing, and we are able to direct our whole attention toward whatever we may have in hand.

The reason we requested the patient to say nothing about our treatment to anyone was for the purpose of avoiding the influence of outside adverse suggestions. So many people are ready to say to such patients, who speak of this method of treatment, that they have no faith in suggestion; that it will do no good, etc. Such remarks are very harmful. They reach the subjective mind of the patient, and are apt to provoke relapses. We should always fortify our patients against such influences by instructing them to antagonize all unfriendly suggestions from outside by vigorous auto-suggestions frequently repeated.

How Suggestion Cures.

Now a careful study of the detailed management of the case above treated should give the reader a fair understanding of suggestion, as a method of cure, as applied to patients in the ordinary, waking state. But the reader may say this: "I can see plainly enough how it is done, but I cannot yet quite understand the *philosophy* of this method of cure; how it is that suggestions—spoken words—can produce physical changes in our bodies, relieve pain, and cure disease."

We have only to keep in mind these facts: We have two minds—an objective mind and a subjective mind; that the subjective mind has absolute control over all the sensations and functions of our bodies; and that this subjective mind is constantly amenable to the power of suggestion by the objective mind of the patient himself, or that of another. These facts being established, we can readily understand how cures are performed by suggestion. We simply fix the attention of the patient, suggest the wished-for changes and conditions, and the subjective mind having full control executes our orders, and the required results are realized. It must be remembered, however, that in order to succeed with this method of cure the proper conditions must obtain in every case. The patient must be in a receptive condition; must be ready to accept everything we say as absolutely true, and antagonize us in nothing. Under these conditions, and none other, can we expect perfect success with suggestion. It is true, we may help many patients greatly, even if they antagonize us, and may finally win them over to perfectly receptive conditions and cure them; but till they fully consent we cannot expect *perfect* success. But where people cheerfully engage to work in harmony with us, and the proper conditions, as above named, do obtain, success is absolutely certain. Upon these principles all cures by suggestion are performed.

How Christian Science Cures.

It is upon the principle of suggestion that all so-called Faith Cures, Mental Science, Christian Science and Divine

Science cures are performed; but these different sects of healers do not know it; if they do they will not acknowledge it. Many of them attribute their cures to Divine interpositions, fervent prayers, etc. Say what we may about the good effects of earnest Christian prayers, and we do know that they are many times instrumental in working wonderful cures, we also hold that suggestion in such cases exerts a remarkable power; we know this from the fact that wicked prayers, through the power of suggestion, frequently work wonders also.

Results of Wicked Prayers.

Tuke relates this incident: "Two boys were sent to a man's house for arum roots. He was from home, but the boys went to the field and procured them; the owner, returning before they had left, pronounced the most dreadful imprecations upon one and both of them, threatening them with the agony of body equal to that arising from a heated spear or hook. The boys returned. One of them was shortly afterwards taken ill, and his friends concluded that it was the result of the malediction. He soon after died in dreadful agony."

In the Medical Times and Gazette, May 25, 1868, there is a report of a striking case of paralysis, resulting from a wicked prayer: "Two men were charged with a serious offense. The prosecutor summoned the father of the prisoners to appear as a witness against them. The mother of the prisoners, exasperated at the prospect of her sons being sent to prison on the evidence of her own relations, gave expression to her feelings in a malediction,

praying, that when the old man left the witness-box he might be paralyzed; and paralyzed he was accordingly, and had to be taken to the hospital."

Erasmus Darwin relates the following: "A young farmer, in Warwickshire, finding his hedges broken and the sticks carried away during a frosty season, determined to watch for the thief. He lay under a hay-stack, and at length an old woman, like a witch in a play, approached, and began to pull up the hedge; he waited till she had tied up her bundle of sticks, and was carrying them off, that he might convict her of the theft, and then springing from his concealment he seized his prey with violent threats. After some altercations, in which her load was left upon the ground, she kneeled upon the bundle of sticks, and, raising her arms to heaven beneath the bright moon, then at the full, spoke to the farmer: '*Heaven grant that thou never mayest know again the blessing to be warm.*' He complained of cold all the next day, and wore an overcoat, and in a few days another, and in a fortnight took to his bed, always saying nothing made him warm; he covered himself with very many blankets, and had a seive over his face as he lay, and from this one insane idea he kept his bed about twenty years, for fear of the cold air, till at length he died."—Tuke.

Now, shall we attribute the suffering of these people to Divine interposition? No; *but they were the direct results of wicked prayers, and prove the wonderful power of suggestion.* The attention was fixed, the expectation of things not wished for resulted in terrible fear, and the disastrous effects followed.

Effects of Good Prayers.

Good, Christian prayers are always more effective than wicked prayers. They are listened to and received by many people very willingly. They generally apply to the wants of the hearers; and when diseased conditions are referred to in Christian prayers, the relief and general results sought and asked for are expressed, many times, in very plain, yet strong language, amounting to the most powerful suggestions for relief and cure that can be made. The sufferer hears, believes and accepts them, and even repeats them to himself—"I feel better; the Lord is healing me. I am getting well; I feel well; I am perfectly well; the Lord has healed me," and he actually enjoys relief, and recovers. We say good! Amen! Many remarkable cures result under the influence of such ceremonies. The moral atmosphere surrounding patients that are being treated under Christian influence, the united efforts, the harmonious supplications, and the religious enthusiasm resulting from such aggregation of souls engaged in earnest efforts, all conspire to make the conditions exceedingly favorable for successful suggestion. It is all accomplished by the power of suggestion, and direct Divine interposition is not essential. But all people do not know this, nor do they think that we know it. We are not dogmatical, and will not contend. When people believe in it, we should not object; in fact it is better in all such cases to utilize the beliefs of patients and accept their religious efforts as helps to our own. To antagonize them will hinder success.

Why We Use Hypnotic Sleep.

As already observed, suggestion in the ordinary waking state is not always successful in the treatment of disease. There are a great many people, well educated business men and women, who cannot in the waking state enter into the true spirit of suggestive treatment; they cannot assume the receptive conditions of perfect confidence so necessary for success. This is very natural. Their previous education, associations, acquired prejudices, etc., have made it impossible for them to do so. They have been used to material means, remedies that could be seen with their eyes and realized by other physical senses, and when we commence to apply suggestion to their cases they begin to argue with us. Their objective minds are ever ready to antagonize our suggestions or question our methods. They may sometimes consent to our treatment, which a few do; but in the majority of such cases a partial success only is realized. The reason of failure is plain to be seen. As we make suggestions to these patients they with their objective minds assert, either in word or thought, that they do not or cannot believe what we say. They express doubts, and these doubts reach their own subjective minds, and, upon the principle that auto-suggestion is stronger than any outside suggestion, our suggestions are antagonized, and the result is total failure, or but partial success at best.

Now, what are we to do in order to certainly reach such patients with successful suggestive treatment? They are good people and want to be cured. They have earnest

desires to get well, and are ready to reward us for our services. Ordinary drug treatment has failed to cure them, and they are disgusted with medicines. None of the popular Mind Cure systems, such as Faith Cure, Mental Science, Divine Science, Christian Science, etc., will reach them, for they cannot exercise the faith sufficient to enable them to grasp any of their doctrines, and they will not take to their methods of treatment. If they could do this, then we could cure them by suggestion in the ordinary waking state. It should be well remembered that we can cure, by suggestion, in the waking state, anybody, of any disease, that any Mental Science, Christian or Divine Science healer can cure by his methods; and, furthermore, we can, by the methods we are about to formulate, reach and cure a class of patients that none of these systems of healing can even approach.

The Subjective Mind Never Sleeps.

In a preceding paragraph, under the head of Subjective Mind, we say this: "*It performs its highest functions when the body is asleep; when the objective mind is in abeyance.*" Now, this furnishes us with a key to a successful working formula; to a method that will enable us to successfully reach and treat everybody and all diseases by suggestion.

If, as we have already stated many times, the subjective mind has absolute control of all the sensations and functions of the body; if it never sleeps, is always awake, and is capable of performing its highest functions when the body is asleep, when our objective minds are in abeyance;

and if many people are found, whose mental conditions in the waking state hinder the full and free operation of the subjective mind in the relief and cure of disease, then why not approach the subjective mind of such people while they are sound asleep, or when their objective minds are in abeyance, and when they cannot, with their objective minds, offer any hindrance to successful suggestive treatment? This is precisely what we practice every day.

Natural and Hypnotic Sleep.

There are two conditions under which we find the objective mind in abeyance: one is ordinary, natural sleep; the other is induced, or hypnotic sleep, sometimes called magnetic or mesmeric sleep. In ordinary, natural sleep the patient is *en rapport* with himself only, and it is not always easy or even possible for us to bring him *en rapport* with us, and reach his subjective mind by verbal suggestions. However, with small children, we can frequently succeed in doing this; then we can treat them by verbal suggestions given them while they are in what is called natural sleep. We simply approach them quietly and speak to them in a soft, low tone of voice, and say something like this: "I am now going to talk to you, and I want you to hear me, and you will hear me. You are sleeping soundly, but you are arousing, waking up." Then I place my hand on the forehead and say: "Do you hear me?" I keep on talking and handling the head till the patient arouses a little, enough to answer questions that I may ask. Then I say: "Now you may go to sleep again. You are sound asleep, sound asleep. You

must not wake up. Sleep soundly. You must not wake up, but you must sleep soundly." Now, in cases of little children, without further efforts, we may go on, if they remain sleeping, and make such suggestions as may be properly suited to the case in hand, and the results will, in many cases, be good. In all such cases we hold that a certain degree of hypnotic influence and a rapport between the physician and patient does obtain, and it is readily established in many cases of little children. It may be said that we convert natural sleep into hypnotic sleep, but this is not strictly correct; under all such circumstances, in children and adults, when we approach them while asleep, as we talk to them they must partially arouse from sleep, not enough, however, to be conscious of the fact, but sufficient for us to get their attention through the sense of hearing, and we hypnotize them the same as we do when we talk to them in the ordinary waking state.

With well grown-up children and adults, in order to do effective work with them by taking them in hand while they are in natural sleep, it is not sufficient to merely softly approach them and quietly make suggestions of cure to them; such practice will not give satisfactory results. Approaching a man in natural sleep, before we can affect him by verbal suggestion, *we must get his attention*. How can we do this and not wake him up? I commence precisely as I did in the case of the little child, and as I go on repeating the words "sleep, sleep soundly," I raise the tone of my voice a little, speak louder, and, finally, I gently pass my hands down in front of and close to his

face and body. I make these passes several times, still repeating the sleep formula: "You are sound asleep; sound asleep, asleep, sleep soundly," speaking a little louder as I continue. If he does not wake up, I carefully place my hands upon his face, gently stroke the temples a few times, carefully pressing upon his eyes a little with my thumbs as I bring the hands downward. After repeating this a few times, I gently raise the lid of one of his eyes a little, and if I find the eyeball well turned up under the lid, so that nothing but the white, sclerotic coat can be seen, I am sure the patient is sound asleep, and he will not wake up while I continue to properly handle and talk to him. He is *en rapport* with me, is virtually hypnotized —said to be natural sleep converted into hypnotic sleep, and I can now make any verbal suggestions to him that may seem to be appropriate for his case, and the results will be good. The objective mind is in complete abeyance; it cannot antagonize my suggestions; the subjective mind has absolute control, and the cure will be absolute and certain, if within the bounds of possibility.

Hypnotic Sleep the Best.

Going to people while they are in natural sleep, and taking the chances of failing to bring them into communication with us, is not always convenient and practicable. Our best alternative is hypnotic sleep. We can avail ourselves of this admirable, convenient means at any time or any place; and we can appropriate it in the management of any patient that wants to be treated, no matter what his previous education may have been, or what his acquired prejudices, present associations and opinions may be.

Answers to Opposers of Hypnotism.

We are not unmindful of the fact that many good people hold to very erroneous opinions regarding the nature and effects of hypnotism. That its use has been very much abused we certainly know. But the same may be said of hundreds of things that are universally regarded as being good and essential to the welfare of mankind. Physicians, a class of men who are supposed to know something about the human body and mind, but, unfortunately, are frequently found to be more popular as ward politicians than learned in human science, sometimes attempt to teach the people, through interviews in the secular press, what they pretend to know about the evils of hypnotism. They invariably expose their ignorance and prejudice, shamefully misrepresent the subject they assail, and never furnish the reader with any authentic information or facts to establish the reckless assertions they make. They know that opium and morphine, chloral and cocaine are ruining, actually killing, their hundreds every year; yet, while they can tell us of no deaths nor other disastrous results coming directly from the legitimate use of hypnotism, they keep on dosing their patients with chloral and morphine, and warn us against hypnotism as a dangerous thing. They know that deaths are resulting nearly every day from the reckless use of chloroform; yet, while they cannot cite us to a single case of injury from hypnotism, they go out pleading for laws to restrict its practice, excite popular prejudice against it, and keep on recklessly using chloroform, putting to sleep their help-

less, unfortunate patients, as if no harm could ever come from such practice. These common-place opposers of hypnotism are exceedingly vulnerable and readily answered. But, we are sorry to have to say it, the subject of hypnotism occasionally suffers from unjust criticisms coming from unexpected sources—from men of high standing and attainments in other departments of science. This is exceedingly unfortunate; but we know that no man can be an authority upon all subjects. We occasionally see learned men who are ambitious, who know that they are master of certain subjects, branch off upon some strange line of thought, and in their attemps to write or talk about things of which they know little or nothing, they are sure to make ridiculous blunders. We ask the reader to note one fact: Whenever you hear a man saying hard things about hypnotism, pronouncing it to be a harmful thing in the abstract, or when you read anything from a man that ridicules it or refers to hypnotism as mere nonsense and drivel, no matter what the educational, religious or political standing of the party may be, you may put him down as an ignoramus upon that subject, and he should keep his mouth closed till he has learned something about it. It is utterly impossible for any well-balanced, unprejudiced man to antagonize hypnotism after he once thoroughly understands its practical value.

People who fear hypnotism most are those who have only heard about it. Physicians and other professional men who oppose the use of hypnotism are those who have no actual practical experience with it.

Some people who do not understand it think hypnosis

is a miserable state of slavish subjugation; that it is a helpless condition into which people can be thrown and made to do the will of another, regardless of consequences; and that it is a dangerous power, by which people can be made to commit crime and do all sorts of immoral deeds, regardless of their sense of social propriety or their convictions of moral conduct.

Responsibility of People in Hypnosis.

There is not a word of truth in any of the above allegations. In the first place, the hypnotic condition *is not one of subjugation*. It is a self-induced condition; a condition into which the subject consents to enter. Without the co-operation of a subject we cannot hypnotize him. Hypnotism *never weakens the will;* on the contrary, under hypnosis, by suggestion, we actually strengthen the will power, and enable men, by persuasion, to refrain from drinking, smoking and to quit other bad habits. We do not coerce them.

Hypnosis is the state in which the subjective mind is uppermost, and the objective mind is partially or totally in abeyance—drowsy or sound asleep. It is an induced condition, where the susceptibility to suggestion is wonderfully increased; but the subject never loses his moral sense, no matter how often he may be hypnotized. Hypnotism does not change the fundamental principles of a subject's education, and, while in hypnosis, right will still be right to him, and wrong will be wrong to him, no matter how deeply he may be hypnotized. There is no such a thing as compelling or persuading people to perpetrate

wicked deeds or submit to outrages while in hypnotic conditions, which they could not be induced to do or submit to in the waking state. Good people may consent, in hypnosis, to the performance of many amusing things, but they never lose their moral sense; in fact, the lower or animal propensities seem to be under restraint, while the intellect and higher sentiments shine forth with increased lustre, and the sense of honor and morality is elevated. This is evidenced by the fact that if we attempt, by suggestion, to induce a hypnotic subject to perform any act in violation of the settled principles of his life, he positively refuses to do it; he sometimes remains quiet, but if urged too much he will promptly wake up. We cannot extract a secret from a hypnotic subject. Under hypnosis, true Masons and Odd Fellows will not expose the grip or pass-words of their respective orders. A conscientious Christian, under hypnosis, will not accept suggestions that conflict with his religious creed; and no consistent temperance man can be induced under hypnosis to drink a glass of whiskey. When men and women commit crimes and submit to outrages under hypnosis, it is only evidence of the fact that they could be, even more readily, induced to do or submit to the same things in the waking state.

Hypnotism Harmless, Healthful and Useful.

The fact is, hypnotism, when properly understood and applied, is a harmless yet very effective means for the attainment of healthful and moral ends. Hypnosis is a condition of perfect rest; and it is only when people are

subjected to needless hypnotic experiments that they are disturbed by it. Hypnotic sleep is a perfectly safe, quiet, refreshing sleep; and, when properly managed, people always feel refreshed and animated after coming out of it. It never depresses, but always invigorates the subject, both in body and mind. Hypnotism enables us to approach and successfully treat people by suggestion that we could not manage in any other way. It is the means by which we can, at will, place the objective mind of our patient in abeyance, when he is prepared for successful suggestion. He is then in a receptive, suggestible condition. He is in perfect harmony with us in all of our efforts for relief and cure. The relations existing between the operator and subject are perfect confidence and an earnest union of wills. The patient accepts what we say as absolutely true, and he receives and profits from our suggestions, just like an attentive, confiding child takes instruction from an earnest mother in whom it trusts.

Fundamental Principles of Suggestion.

The fundamental principles that underlie the treatment of disease by suggestion should be carefully studied. When physicians generally come to understand that hypnotism is an innocent measure that helps us to useful ends, and that the cures wrought by suggestion are readily accounted for upon scientific principles, and can be demonstrated by natural laws, they will not only embrace it, but they will appropriate it, use it in their practice, and recommend it. Too many people, and physicians also, suppose that we depend entirely upon hypnotism to cure

diseases. It should be understood that hypnotism of itself is only a means preparatory to an end. Hypnotism is not the cure. *It is therapeutic suggestion that cures.* Hypnotism helps us to place our patients in receptive conditions, which enables us to make our suggestions more effective and lasting. It is the means by which we can successfully reach the subjective mind, and fix and fasten a patient's attention upon proper methods of thought and action; the means by which we can persuade him—not coerce him—to adopt our suggestions, and faithfully follow out our instructions, not only in regard to medicines if we need to use them, but in all the details of living, diet, bathing, exercise, dress, etc.

It should be understood that cures wrought by suggestion are not merely faith cures. People do not get well simply because we tell them to get well. There is a true principle upon which all successful suggestion depends. Suitable ideas must be presented to the patient's mind, under proper conditions and in a proper manner. It is mind which controls and regulates organic structures and functions. The human body is made up of cells, each cell possessing its own peculiar mental power. It gets this from the subjective mind. Every mental effort we make produces definite chemical and anatomical changes in our bodies. Mind has a direct effect upon the functioning of the cells which compose the different organs of our bodies, and we can use the mind, by means of suggestion, to produce definite effects upon any organ or function of the body. When a patient is placed in a suggestible condition—that is, when his objective mind, in

his normal waking state, is put in harmony with ours, or is so completely occupied as to take cognizance of nothing except the efforts that are being made to cure him, or if his objective mind is placed in abeyance by hypnotic influence—we can then make suggestions to him that will reach his subjective mind without meeting with any opposition. We can now produce, in a greater or less degree, such functional and physical changes by suggestion as may be desired. It should be remembered that the subjective mind, when not opposed by the objective mind or any other adverse suggestion, has absolute control of the functions and sensations of every organ of the body. It has complete control of all cell life, function and development. Now, as we make suggestions to our patient, we start a peculiar kind of mentation in his objective mind. Memories of various conditions, sensations, motions, functions, secretions, excretions, etc., are presented to and fixed upon the different parts of the brain, according to the character of the memory suggestions made, and corresponding mental activities in the objective and subjective mind are brought into service. For example, if we have a patient whose right hand is suffering from paralysis of sensation, we direct particular attention to his right hand. We take his right hand in ours and say to him: "This is your right hand. Natural sensation shall come back to this right hand. All feeling shall return to this right hand. Sensation is already coming back to this right hand." We keep on repeating these same words for several minutes. The patient hears what we say. These speeches are so many sensation memories that we are sending to the sub-

jective mind through the objective mind, and if we keep on sending them in this way every day they will arouse new mental activities in that part of the subjective mind presiding over the function of sensation in the patient's right hand; the cell elements in the corresponding parts of the brain cortex and the patient's right hand undergo the changes required, and sensation returns to the patient's right hand.

Mecham and some others might try to explain this upon the neuron theory, but the facts would remain all the same; it all depends upon a rearrangement of atoms, cells and molecules, or actual cell changes.

Now, this is the principle upon which all cures are made by suggestion. We transmit thoughts through the agency of the objective mind that convey sensation, muscular and various function memories to the brain; certain mental activities are aroused in the objective mind, they are transmitted to the subjective mind, and the required anatomical, chemical and functional changes actually follow. In this same way we can temporarily suspend the function of sensation or motion in any member of the body; or we can increase or diminish the functional activity of any of the secreting or depurating organs. Secretions and discharges of every kind are susceptible of control by suggestion. The principles upon which these things are done are plainly stated above, and we demonstrate them daily in our practice. In some cases the physical or functional wrongs are so trifling that cures can be made quickly, sometimes instantaneously. In such cases, simply a rearrangement of the cell elements themselves, or of the

atoms composing them, is all that is necessary to bring about the required functional changes. A different rearrangement of cells and the atoms composing them is what takes place in all such conditions as sleep, hypnosis, pain, anæsthesia, poisons resulting from irascible emotions, etc., and they may, often do, take place in the twinkling of an eye. Ask your chemist how instantaneous changes of the appearance and properties of matter may be wrought by the different rearrangement of the atoms of physical bodies. These are well-known facts.

In more severe cases of sickness, when the disease is of long standing and the organic changes well fixed, more time is required; we have to wait for the development of new cells, which take the place of the old, worn-out, dying and useless cells; but if persistent mental efforts, properly directed, under the conditions and upon the principles above formulated, be made, the required results will be realized, if a cure be possible.

Verbal Indirect and Direct Mental Suggestion.

It should be remembered that the above principles refer to verbal suggestion when presented through the agency of the objective mind, both in the waking and hypnotic state. We call this *indirect verbal suggestion*. But we can, in many cases, reach the subjective mind direct, by mental suggestion. We call this *direct mental suggestion*. In this case distance offers no resistance to success. Even when we are using indirect verbal suggestion, through the agency of the objective mind, we frequently establish a

direct communication or rapport between our subjective mind and that of the patient. This is mixed or combined indirect verbal and direct mental suggestion. Where a direct communication is established, either in mixed or direct suggestion, we are then very near to, *even with our patient in thought, soul and action.* There is no other means on earth by which people can be brought so near to each other in soul and body. It is under these conditions, either indirect or direct mixed, or absolute direct mental suggestion, that the very best results are obtained. It requires the hypnotic or mesmeric influence to place the physician and his patient in this desirable, direct communication with each other. When this condition is once established, the suggestions made produce the same chemical, anatomical and functional changes that follow simple, indirect suggestion through the agency of the objective mind, only the results are always more promptly realized and relapses less frequent.

In all cases of verbal suggestion in the waking state the objective mind is conscious of the efforts that are being made. In many cases, not all, where verbal suggestions are made to patients in the hypnotic state the objective mind will retain no conscious recollection of the suggestions made. In direct mental suggestion the objective mind is totally unconscious of what is being said, thought or done. But in all cases the subjective mind realizes everything, whether any part of what is said, done or thought about ever rises above the threshold of objective consciousness or not.

It is mostly by indirect verbal suggestion, through the

objective mind of our patients, either in the waking or hypnotic state, that we do the most of our every-day practice. Frequently, however, as we handle our patients, this indirect suggestion becomes blended with direct mental suggestion, naturally coming from our earnest, united efforts; this always enables us to do more effective work in the relief of pain, the cure of disease and in the correction of vices.

Who Can be Treated by Suggestion?

As an objection or hindrance to the treatment of diseases by suggestion, some one may say that all people cannot assume the necessary receptive conditions in the waking state, and that there are many people who cannot have their objective minds placed in abeyance by hypnotic influence—cannot be hypnotized, and how are we to reach and treat them?

The above statement is true, in a limited sense. That is, some people will not receive and act upon our suggestions in the waking state; neither can we induce a deep, hypnotic or mesmeric sleep in all people. But there is not an intelligent person living, who wants to be treated by suggestion, that cannot be placed in a certain degree of receptivity, and profitable, successful suggestibility, by hypnotic influence; and a good operator can, at the first or by repeated efforts, place a large per cent. of his patients in deep sleep and perfect receptivity. But a very deep sleep, or the condition of somnambulism, where the patient remembers nothing objectively upon waking, is not always necessary in order to secure good results. A light

sleep, a condition of somnolence, the patient's eyes closed and whole nervous system perfectly quiet, is quite sufficient for effective work in the majority of cases; all people who apply for treatment can be placed in this condition, and a large number of them in somnambulism. *None need go away. Everybody can be placed in receptive conditions and treated by suggestion.* But while we can influence all people more or less, we find a great difference in patients and subjects. Many highly educated, intelligent people are very readily hypnotized, while others of the same class are hard to influence; and while some common people can be handled with great ease, others are difficult to manage. Grade of intelligence is no criterion for judging people's susceptibility to hypnotic control, except that they must not be feeble-minded nor idiotic. Other things being equal, however, intelligent, cultivated people with marked strength of character make the best hypnotic subjects, and are more readily cured by suggestion of any disease or habit from which they may be suffering than ignorant, uncultivated people of weak, passive character.

Testing Subjects for Hypnotism.

In testing people for their susceptibility to hypnotic influence it is well to know some easy, simple method by which we can ascertain whether we can readily impress them or not. Suppose I advertise for a few well-dressed young men who are willing to pose as subjects for the demonstration of hypnotism before our class, to call at our lecture rooms at 8 o'clock P. M. In answer to my advertisement six men call. I seat them in line, commence

with the one on my left, and test each of them in this manner: I take the left hand of the subject in my left hand, and clasp it between the thumb and index finger of my right hand at a point about two-thirds distant from the wrist to the fingers and between the metacarpal bones of the little and ring fingers. This brings under pressure a branch of the ulnar nerve, which has its origin in and arises from the brachial plexus, at the back of the neck. By sudden efforts at pressing the hand at this point slight painful shocks are produced in the hand of every subject submitted to this test. However, if these shocks are confined to the point of pressure only and are not felt by the subject along the course of the ulnar nerve anywhere above the hand, we suspect that the subject may not be very readily hypnotized and requires further tests. On the other hand, if the subject distinctly feels the shock along the course of the ulnar nerve above the wrist, at the elbow or in the shoulder, we decide that we have a good subject for hypnotism. Some subjects will distinctly feel the shocks in the shoulder and back of the neck. This is an easy test and can be made very readily at any time, and will rarely disappoint us.

Having tested all of my subjects in this manner, I ask all of them to close their eyes and to keep them closed till I submit them to other tests. I commence with the young man to the left, as before. I place my fingers upon his closed eyes and say this to him: "Your eyes are now closed, and when I have counted five I will remove my fingers from your eyes and you will find that your eyes are not only closed, but that they will appear to be stuck fast,

and you will be unable to open them till I tell you to open them. Now, when I have counted five, your eyes will be closed and fixed, and absolutely you cannot open them till I tell you to open them. One, two, three, four, five. Your eyes are now closed—closed, fixed; the lids are stiff and heavy, and you cannot open them till I tell you to open them. You may try it, but you can't open them till I tell you to open them." He tries, but he cannot open them. He appears to be awake, is cognizant of everything that is going on around him, and says it seems very strange to him that he cannot open his eyes. I take him as a good subject for the demonstration of hypnotism, tell him to keep his eyes closed, and I go on to the next subject, and test him in the same way; but when I take my fingers away from his eyes, after counting five, and telling him that his eyes are closed and that he cannot open them, he does promptly open them. I am not certain that this is a good subject, and he requires further tests. I test all six by this method, and if I am in doubt about any of them I have them stand up, one at a time, and I give each of them this test: I say to the subject, "Close your eyes and stand erect, feet close together and hands down by your sides. Now, when I have counted five, you will feel a peculiar falling sensation coming over you, and you will be unable to stand up, but will fall backward—absolutely fall backward. Now, I commence to count; I am behind you; you shall not be hurt in falling. One, two, three, four, five. You are falling backward—falling, falling, falling, falling, falling," and he actually totters, tries to stand, but finally falls. Some subjects only totter a little,

some fall backward at once, while a few stand as still as a statue.

If a subject answers to any of the above tests he may be regarded as a subject for the demonstration of hypnotism; but if he does not manifest the least response to any of them I regard him as a hard subject, one that will require time and patience, and we cannot use him for quick work.

How to Hypnotize.

It is a very easy matter to teach people how to hypnotize. Object lessons may or may not be used. We can successfully teach people the art of hypnotism by simply describing the methods we employ, and the following instructions will, if strictly obeyed, enable anybody to succeed.

First obtain the subject's attention, then hold it; next make him know by your very appearance, behavior, and easy, confident manner that you are master of the situation; that you understand your business, and that you can do what you undertake to do. Never say: "I will try," which always implies a doubt; but assert that you can hypnotize him, *and you can do it*. We should not permit the thought of failure to occupy our mind for one second, but keep a living picture of quiet sleep before us all the time. "But," the reader may say, "suppose I should finally fail, would this course not totally destroy all confidence and render all future efforts hopeless?" We answer no. Our apparent failure to hypnotize, or any failure following our hopeful promises in the treatment of patients, do not seem to occasion enough skepticism to prevent the

success of future efforts. The earnest subject or patient always feels and knows that the fault is in him, and this is so. We should not be afraid, then, to make bold and positive assertions, and say: "*I can and I will, sir!*"

We are now ready. I rise to my feet and with a feeling of earnestness and confidence, all of which I show by my expression and behavior, I ask the subject to take the reclining chair. I lean him back to almost a horizontal position, an easy, natural attitude for sleep. I approach him on the right side, face him, the light back of him and shining in my face. I rub my hands together a little, then pick up his hands, straighten his arms, placing them down upon the front of his body or close by his side. I next stroke his forehead, brush the hair back a little, and say to him: "Now you are going to enter into a condition of quiet sleep, and that you may the more readily do so, just relax every muscle of your body and assume as passive, indifferent conditions as you possibly can. Think of yourself as just lying down for a quiet sleep exactly as you do when you retire at night. Let yourself go, perfectly relaxed and easy all over your body. Look steadily at me. Fix your gaze directly upon my right eye, and keep it there while I look at yours. Let nothing divert your attention; look constantly at my right eye and listen attentively to what I say. Keep looking directly at me, and as you look at me, and I look at you, your eyes will soon begin to feel tired; your eyes will soon begin to feel tired and heavy. [I am quite near the subject, standing, or sitting upon a chair that elevates my face as much as two feet above his. As I talk I move my face pretty close

up to his, and close and open my eyes slowly as though I am going to sleep also.] Your eyes are already getting tired; they are beginning to wink, the lids are getting heavy, heavy, heavy; the lids are getting heavy, heavy as lead; heavy, sleepy, sleepy, sleep is coming; your eyes are watery; the lids are heavy, heavy, heavy. You are sleepy, sleepy. Your eye-lids are heavy, heavy, closing, closing; your eyes are closing, closing; you can't keep them open; closing, closing, closed, closed; sleepy, sleepy, asleep, soundly asleep; soundly asleep; soundly asleep from head to foot." I repeat this formula of words over and over, with such variations as seem proper, and just at the time when I observe the subject's eyes getting tired, watery and heavy, I raise my hands and make downward passes over his face, not touching it, however; but as his eyes begin to close I let my hands gently touch the face, press upon the closed eyes a little, and the subject is sound asleep. Some subjects will be asleep before I get through with the above formula one time. When a subject is slow in closing his eyes I dwell upon the words and phrases: "Your eye-lids are heavy. Your eye-lids are heavy, heavy, heavy; you can't keep your eyes open; you can't keep them open; they are closing, closing, heavy, heavy, sleepy, sleepy; sleep is coming; sleep is coming," etc., and keep on repeating all the first part of the formula till the eyes begin to look heavy and close and open slowly, then promptly say: "*Closed, closed; your eyes are closed!*" etc., and, if they remain closed, say: "Asleep, asleep; soundly asleep from head to foot." In a few cases the eyes may not close, although the subject

looks and feels sleepy. We can see this at a glance. In such cases, as I repeat the sleep formula, I pass my hands down over the face and gently close the subject's eyes, press upon them a little, and he is soundly asleep.

The above method is the one I employ in many cases; varying it, however, in some instances, as may seem to be required. I always have everybody present keep perfectly quiet while I talk, and invariably seat my subject with his back to the audience. I want his whole attention. These injunctions refer to new subjects; but where I have handled a subject a few times I am not so particular; he may face the audience while I hypnotize him.

I frequently employ a method like this: I seat the subject in a chair lower than the one I occupy; seat myself directly in front of him, or close to his right side, take both of his hands in mine and say: "You are now going to sleep; that you may the more quickly go to sleep, just let every muscle of your body relax, assume that you are going to take a quiet sleep, and look quietly at me while I talk. As I hold your hands and we look in each other's eyes, a peculiar feeling of sympathy is realized and an easy, peaceful, quiet sensation comes all over your body. You are thinking of sleep, and as you think of sleep and look steadily at me your thoughts begin to wander; you can keep your mind upon nothing; a peculiar, easy, sleepy feeling is coming all over your body. Your eyes are getting tired; your eyes are getting tired; they are beginning to wink, beginning to wink; the lids are getting heavy, heavy; the lids are getting heavy, getting heavy, heavy; you are feeling easy and sleepy all over;

feeling sleepy, sleepy all over. Your eyelids are getting heavy, getting heavy; you feel sleepy all over; feel sleepy, sleepy; your eyelids are heavy, heavy. They are beginning to close; heavy, heavy, heavy, closing, closing. Your eyes are closing, closed, closed, sleepy, sleepy, asleep, asleep, sound asleep from head to foot." As I talk to the subject I move my face pretty close up to his, within ten or twelve inches, and I close and open my own eyes slowly, simulating sleep, all the time repeating the sleep formula. When his eyes begin to look watery and begin to wink rapidly, I let go of his hands and make passes down in front of his face as I talk, and if his eyes do not close promptly I pursue the same course as in the first method, gently close them with my fingers, and he is soundly asleep. This is similar to the first method, only the position is different. I commence by holding the subject's hands.

Another position which I sometimes resort to is this: I seat the subject as in the second method. I seat myself directly in front of him, take his forehead between my hands, just placing the ends of my fingers on either side of the forehead, press gently and say this: "As I place my hands on either side of your forehead, and we look at each other's eyes, a gentle nervous current is established at once, and a peculiar, easy feeling like sleep is coming all over us. I feel it, you feel it, and we feel perfectly easy, peaceful and quiet all over. As you look at me, and as my hands remain in position, you begin to feel an easy, sleepy feeling coming all over you." I then go on and repeat the same formula as in the other cases. I should

observe, that I attach great importance to the manner in which I repeat these sleep formulas. For example, when I am saying over and over again such words as peculiar, easy and sleepy. I drawl them out: pe-cu-liar, ea-sy, sl-ee-py, etc., and the tone of the whole speech is of the monotonous style.

I occasionally use other methods, such as having the subject gaze at a bright object while I give him the same suggestions above referred to. He may hold it, or I sometimes hold it myself.

One of the very best methods I sometimes use with hard subjects is this: I stand at the right side of the subject, tell him to close his eyes and think of nothing but sleep. I place the ends of my fingers of the right hand on the center of his forehead, and tell him to keep his eyes closed and to make an effort as though he was looking at the ends of my fingers on his forehead, and to hold his eyes in that position while I talk to him. I also steady his head by placing the end of my left hand on the back of his head, just under the occipital bone. I then go on and say: "Your eyes are closed, and you are getting tired and sleepy. Your are looking at the ends of my fingers on your forehead, but your eyes are closed, and they are getting tired and sleepy. A sleepy feeling is coming all over your body. You are looking at the ends of my fingers on your forehead, but your eyes are getting tired, tired and sleepy; sleepy, sleepy, tired and sleepy. Your eyes feel heavy, heavy, heavy; your head feels heavy; you can't hold it up; your head is asleep, your neck is relaxed and you can't hold your head up; you can't hold your head up; too

sleepy, too sleepy; down, your head goes down, down; asleep, asleep, soundly asleep; soundly asleep from head to foot." This is a good method, and will succeed in some hard cases where other methods have failed. As I am using this method, when I feel the subject's neck getting weak I pull on the head a little with the left hand, as I am saying: "Your neck is relaxing, your head is heavy, you can't hold it up," etc., and the head will gently come down, and the subject is sound asleep. The head will sometimes come down as I talk, no urging required. The gentle pressure on the back of the head is a great help, however; it aids in bringing about an easy, quiet feeling, and hastens sleep.

Another method which I have used recently is this: I seat the subject in front of me and proceed thus: "Please assume an easy, relaxed, passive condition (at the same time showing the subject by my movements what I mean), close your eyes and listen to me while I talk. I am going to count, and as I count I want you to open and close your eyes quickly at the announcement of each number, and you will soon get tired and sleepy, and go to sleep. Now I commence: One, please open and close your eyes; two, three, four, five, six," etc. His attention is fixed; he is constantly listening for the next number, and as I count I get a little slower all the time, "seven—eight —nine—" etc. This brings about a sluggish movement and feeling, and the monotonous procedure and the pauses, all taken together, result in the easy, sleepy feeling that follows other methods, and when I see this I say: "sl–ee–py, sl–ee–py," instead of counting, and he finally

fails to open his eyes, keeps them closed as the mental process of opening and closing goes on. When his eyes remain closed I gently press upon them and say: "Your eyes are closed; you are sound asleep; sound asleep from head to foot," and it is so. We can now handle him as in other cases of hypnotism. This is an admirable method in cases of children and where people do not readily give us their attention.

A method which I often use and one that is very easy on the operator is this: I seat the subject, or let him lie down as may be desired, stand in front of him, and extend my right hand toward his face, stopping it at about two feet in front and as much above it. I now say to the subject: "Look directly at my right hand, watch my hand closely, for I am going to move it directly. Look steadily at the ends of my fingers, and as you look at the ends of my fingers your eyes will get tired, and a quiet, easy, sleepy feeling will come all over your body. Your eyelids will get heavy, heavy; your eyes will begin to wink, and you will feel quiet, easy and sleepy all over your body."

I keep on repeating these speeches and as I notice the subject's eyes getting tired, looking a little red and watery, I let my hand down a little; move it a little closer to his face, and very slowly make downward and upward motions, and at each motion approach his face a little closer; as I make these motions with my hand I keep on talking, saying: "Your eyelids are getting heavy now. Your eyes are tired; the lids are getting heavy, heavy, heavy as lead, and you can hardly keep them open.

Sleepy, sleepy, sleepy. Your eyes are closing, closing, closing, sleepy, sleepy, closed, closed, asleep, asleep, soundly asleep, soundly asleep from head to foot." The reader will observe that as I make these "sleepy" and "closed" speeches, that I dwell upon the word sl–ee–py, and as I dwell my hand is getting very close to the subject's eyes, and the passes down over his eyes as I say "sleepy, closed," etc., virtually persuade the eyes to close. As the eyes close down I let my fingers rest on the center of his forehead, bring them down a little, and press gently upon his eyes, and repeat: "Soundly asleep, soundly asleep from head to foot." This is a good method in any case, and I use it quite often.

I frequently use this method: I seat the patient or subject in an easy-chair or let him take a recumbent posture in a reclining chair, I take a standing position to his right and face him, place my fingers upon the pulse of his right hand, and ask him to look at me—look at my right eye—while I look at his. As soon as we get our gaze well fixed I tell him that I am going to make passes in front of his face with my left hand, and that I want him to count them silently, but to keep his eyes upon my right eye all the while. I tell him that as he watches my right eye and counts the passes as I make them, he will soon feel a quiet, easy, sleepy feeling coming all over his body, and by the time he has counted ten passes his eyes will feel very heavy; that he will feel sleepy, very sleepy, and by the time he counts twenty he will be so sleepy that his eyes will close and he will go to sleep—sound asleep. I then commence to make the passes, while he gazes and counts,

and when I see that his eyes begin to grow heavy I say to him: "Your pulse is going slower, you are breathing free and easy, your eyelids are getting heavy, heavy; you are getting very sleepy, sleepy; your eyes are closing, closing, closing, sleepy, sleepy, sleepy; your eyes are closed, closed, asleep, asleep, sound asleep, sound asleep." By this method we engage the subject's sense of sight and hearing, and he is steadily occupied in counting the passes. We have his whole attention, and it is a good method.

In many cases where I use suggestion, I have the patient take the reclining chair at once, take a recumbent posture and close his eyes. I stand by his side, take the pulse at the wrist, and talk to him: "You are now resting quietly and easy. Think of nothing but sleep, and you will soon feel drowsy, heavy and sleepy. You are quiet and easy all over; your pulse is going slower, and you are quiet and easy from head to foot. No pain anywhere, perfectly quiet and easy, feel well, no pain, whole nervous system quiet," etc. I say no more about sleep, but go on and make the suggestions appropriate for the case, and when done I find that in many cases the patient is fast asleep—has been asleep all the while. The expectation, the attitude, the suggestions, and the monotonous tones in which I repeat the suggestions, have induced a quiet sleep. All the while, as I am giving the patient suggestions, I am making long passes with my right or left hand, as may be convenient, from his head to his feet, not touching his body, however, unless I desire to impress some particular part; then I place my hand upon that part for a moment, as I direct attention to that part.

When I desire to know whether a subject is influenced or not—when I am in doubt about it—I carefully raise the lid of one of his eyes, and if I find the eye well turned up under the lid I take it that he is in a suggestible condition.

In order to deepen hypnotic influence, I hypnotize the subject two or three times during the same seance. After subjects have been hypnotized once or twice at short intervals they go into a deeper sleep—each time a little deeper.

Remember, we cannot always produce hypnosis, especially a deep sleep, at our first effort, but this should not discourage us, for we can, by repeated, earnest efforts, influence everybody that desires our services—no exceptions—and we can eventually produce a condition of deep sleep in nearly everybody.

When I am ready to wake up a subject, I say: "You are now feeling well, well all over. You are perfectly easy and quiet from head to foot, and when you wake up you will feel refreshed and invigorated. You will feel cheerful, hopeful and happy. When I count five you may open your eyes and wake up; one, two, three, four, five. *Wake up! Wake up!*" He opens his eyes and wakes up. Should the patient not open his eyes and wake up promptly, just give him a little time, and keep on repeating the phrases: "Your eyes are opening and you are waking up. You can now open your eyes and you are wide awake." No fear should be manifested or expressed about the patient not waking up, for *he will wake up*, if given time to do so, and is not hindered by adverse suggestions and be-

havior. There is not the least danger in any case that the patient will not wake up. If left entirely alone, the suggested hypnotic sleep will eventually lapse into a natural sleep, and the patient will wake up as is usual for people to do who sleep naturally and wake up at the proper time.

There are a great many methods of producing hypnosis, and everything valuable about the practice of hypnotism can be successfully taught by plain, printed lessons. The above instructions are as full as can be found anywhere, and they will enable anybody to do successful practice. The important elements of success are a conscious feeling that we can do it; self-assurance and perfect confidence, which should be shown by our expression and behavior; then say, *I can*, *and I will*, *sir*, and you can do it.

Somnambulism.

By somnambulism we mean a condition of hypnotic sleep where the subject, after being waked and returning to a normal state, remembers nothing that may have been said or done to him while asleep. Until we question the subject we cannot know positively whether he was in somnambulism or not. There are no certain signs of somnambulism that we can rely upon while the subject is in this state; but if, after he wakes up, we find that he remembers nothing, we know he was in somnambulism, and we may rely upon it that, if properly managed, he will go into the same state at each subsequent seance, and we may depend upon him for any kind of demonstrations requiring the condition of somnambulism. We need not doubt him. It is the new subjects that we cannot know so much

about. Certainly we may at our first effort have the new subject do many things while asleep that somnambulists do, and yet after we wake him up he may or may not remember what had been said or done. The only true test is forgetfulness.

It is said by some that these somnambulists do actually remember and know what was said and done; that they were not asleep, and as proof of this assertion many things have been reported that they did repeat after being waked up. Well, what does this prove? It only shows that the subject was not a perfect somnambulist, or that, by suggestion, the thoughts given him while in somnambulism have been brought above the threshold of objective consciousness. It should be remembered that when a subject is in somnambulism his objective mind is in complete abeyance, and everything said and done by the operator while in this state is registered in the subjective mind, and it will absolutely remain there unless called up by suggestion. The suggestions may be made by the subject himself or by an operator. This may be done by the subject while he is wide awake, or it may be done by the operator while the subject is awake, or by again placing him in somnambulism. In any case it is only required to suggest that the subject can remember what was said or done; that the thoughts will come to his objective mind, and that he can and he will objectively remember them and accurately repeat them, and he can and he will tell us what was said or done while he was asleep. Suggestion brings thoughts from the subjective mind; and thoughts that may have been stored for many years may be brought

above the threshold of objective consciousness in this way. A ready memory may be cultivated by this kind of suggestion. The subjective mind, the store-house of memory, may be compelled, by persistent suggestion, to give up to the objective mind anything it may have ever learned through the objective mind.

Post-Hypnotic Suggestion.

By post-hypnotic suggestion we mean a suggestion made to a patient or subject while asleep, to be carried out at a special future time after he wakes up. For example, I say to a patient or subject while asleep something like this: "You are now sound asleep, and after I count five you will wake up feeling perfectly well, bright, cheerful and happy. You will sit quietly in your chair for about two minutes, wide awake, then you will get up, walk to the centre of the room, lie down on the floor and go sound asleep. You will sleep soundly about two minutes, then wake up, get up and take the same chair you were sitting in, and absolutely have no recollection of anything you had done." We repeat this suggestion a time or two, then we count five and the patient or subject wakes up and does exactly what we suggested for him to do, and has not the slightest recollection of what he has done.

A subject in our office was told that when he waked up he would feel all right, and that he would leave the room feeling fine, but that when he reached a place on the sidewalk opposite a lamp post below the steps, he would suddenly forget his name, and that he would turn to come back and ask us for his name, but that before he placed

his hand upon the door bell he would think of his name, and then turn and go home. He followed the suggestions to the letter, and never had any objective recollection of the matter in any way.

We appropriate post-hypnotic suggestion every day in the management of people suffering from habits; suggest to patients that if they approach certain objectionable places they will feel strange and out of place; that if they undertake to eat or drink certain things they will get sick, etc. There are many ways in which we may use post-hypnotic suggestion in the treatment of patients, and we should study each patient well, and adapt this method of suggestion wherever we can use it to advantage. It is good in cases of insomnia, constipation, self-consciousness, etc.

What Will Suggestion Cure?

The question is often asked: What diseases are amenable to relief and cure by suggestion? Our reply is this: There is not an acute or chronic disease in the whole catalogue without its nervous element, and this is always amenable to suggestive control. This being the case, there is no disease from which the human family suffers that may not be benefited by suggestion; and it is a demonstrable fact that many diseases, even after organic changes have taken place, can be quickly and radically cured by suggestion alone. This is not saying that suggestion is a cure-all, for it is not; nor do we recommend and use it as a universal remedy to the exclusion of all others—not at all; but it is positively essential in many

cases, as a help to other measures, if we expect the best results; and in certain diseases where it is peculiarly adapted no single remedy nor combination of measures can possibly take its place. It is never a hindrance to the employment of other means, and when a variety of measures are required, as above stated, it will aid us in hastening and perfecting cures that could not be so speedily wrought without its employment. There is not a physician in the land that cannot turn suggestive therapeutics to a good account every day of his life. While a few prejudiced physicians offer a feeble opposition to suggestive therapeutics, the very best medical men in America and Europe are endorsing and practicing it. Charcot and Bernheim in France, Moll in Germany, Tuke and Tuckey of England, and scores of the leading men in all schools of medicine in America—Regulars, Homœopaths, Eclectics, etc.—are embracing and practicing Suggestive Therapeutics. The day is at hand when no physician, no matter what his school of practice, can afford to lag behind the times in this advanced, valuable method of treating disease. The people are learning about it, and as they enjoy its benefits, and witness the marvelous cures of disease and the correction of vices and prevention of crime, all wrought under its influence, they naturally want to know more about it, and physicians, who should be able to furnish intelligent answers, *must learn and understand Suggestive Therapeutics*. No use to oppose it, for right is right: a truth to-day is a truth to-morrow and forever, and the *truth will prevail against all opposition!*

It should be constantly kept in mind that the cure of

all diseases and the correction of vices by suggestion are *educational processes*. We earnestly engage to properly direct the thoughts of our patients and subjects, and by appropriate suggestions, under proper conditions, we persuade people to leave off their old methods of thinking and place their minds upon things and conditions to be wished for and worthy of enjoyment. We literally change their habits of thought and thus renew them in soul and body.

Mrs. Wilmans, in her *Express*, puts it well. She says this:

"Give the patient new mental material if you would have him reconstruct his body; and at the same time teach him the power of conscious mind control of his physical parts.

"Here comes a man afflicted with poverty and ill-luck. Not infrequently he has a woe-begone expression. His visage is that of a messenger of ill-omen. Like Poe's raven, he has croaked 'never-more' all the days of his life. He has looked for bad luck in every undertaking, and when he has consequently found it he has probably remarked: 'Just as I expected; I told you so!' Doubtless he considers himself a 'servant' of servants and an heir to 'His Black Majesty;' and he growls and grumbles and swears, and attracts that which is like himself.

"Consider a mind like this! Reveling in the most unwholesome conditions of life. Is it any wonder that the world turns its cold shoulder to him? Is it any wonder that looking at the mud at his feet he fails to see the sun and the blue skies overhead? Is it any wonder that he

does not find ease and abundance and beauty in life when he goes through the world arduously and insistently seeking for its disagreeable things? He finds what he looks for; and he does not know that the disease and the remedy are both in him. He thinks the world at large is to blame.

"What is needed to cure him of such an infirmity? Education. New mental material to feed his entire being upon.

"And the same is true of the invalid who talks constantly of her sickness, and dwells upon it and lives in it. And the same is true of the hypochondriac and the maniac and of the unhappy man and woman. All, all need new thought material to take possession of the mind, finally to enter into and take possession of the body. The body then becomes a revised expression of a revised manner of thinking. It does this unconsciously even; but how much more will it do it when the conscious compulsion is put upon it from the mind that understands and undertakes the task in a determined and systematic way."

It is here that the master of suggestive therapeutics proves a real boon to humanity. He properly, in a systematic manner, and with a zealous determination to cure, approaches his patient, holds to him and keeps him in the proper channel of thought and action, till he gains full control over his ailments, and becomes complete master over all his pernicious habits.

For insomnia, suggestion approaches a specific as nearly as can be found in any remedial measure for any disease. Certainly, it is the safest remedy to produce quiet, refreshing sleep and break up the wakeful habits of nervous

people that is known to the medical profession. Severe, tormenting headaches are quickly relieved by suggestion. For chronic constipation there is no treatment that approaches suggestion. It is *the* cure for this prevalent complaint; no mistake about this; *it will cure constipation*, and with the cure of this trouble many other accompanying ailments disappear. It readily cures incontinence of urine, especially in cases of children, where it has become a nightly habit. In all cases of sexual functional derangements and irregularities, in male or female, suggestion is entirely superior to all other measures. It is marvelous to witness the happy changes that come over patients of this class when treated by suggestion. Perversions, weaknesses of all kinds, impotency, sterility, irregularities, amenorrhœa, dysmenorrhœa, menorrhagia, headache, backache, despondency, forgetfulness, wakefulness, dyspepsia, palpitation of the heart, and the whole train of nervous symptoms accompanying the above-named ailments, are all amenable to suggestive control, and many of them are speedily and radically cured by this method alone. Rheumatism, acute or chronic, neuralgia of all kinds, St. Vitus' dance, stammering, nervous prostration, paralysis of all kinds, melancholia, mono-mania, loss of voice, asthma, hay fever, writer's cramp, nervous deafness, nervous blindness, and many other nervous diseases not coming under any particular heading are all suitable diseases for suggestive treatment. Self-consciousness, bashfulness, fear to speak or sing in public, fear of lightning and wind storms, morbid fear of disease of any kind, and all hallucinations, are amenable to cure by suggestion.

Suggestion builds new brain cells, helps us to build character, strengthens the will, improves the memory, gives us new courage, invigorates all the mental faculties, and helps us to master difficult problems in all branches of science. It enables us to overcome all moral perversions, such as lying, stealing, swearing, gambling and violent temper; and all such habits as the private vice, drinking, smoking, chewing and clay-eating are amenable to treatment and cure by suggestion; and it is of great service to specialists in the treatment of opium, morphine, chloral and cocaine habits.

In surgery and midwifery, for the purpose of preventing pain, we employ suggestion instead of chloroform, and in many cases with perfect and complete success. We can many times perform extensive and dangerous surgical operations, and take women through difficult labors, under the influence of suggestion, without the least pain or danger of any kind.

In the management of all cases of sickness, acute or chronic, surgical operations, the correction of vices, etc., whatever else may be required or done, suggestion enables us to keep our patients' minds in a right line of thought, and this means a great deal.

Many poor, dependent sufferers are confined at home or elsewhere without a comforting or hopeful word from anyone. Even the doctor himself shakes his head when he comes, as if to say, you are not much longer for this world. The patient is obliged to submit to his surroundings, take whatever is given him, and, worse than all, has to listen to everything that is said of and about him. And if the

patient happens to belong to a family in which some popular family disease has prevailed, such as consumption, asthma, apoplexy, paralysis, or rheumatism, this inheritance is held up before him or her day in and day out. In many cases it looks like this is done to make the disease appear incurable and relieve the doctor of all responsibility in case of failure to give relief, or in the event of a fatal issue; but it seems to be more frequently done to gratify a burning desire on the part of many people to tell what they think they know; and they appear to think that it may be a consolation to the sufferer to realize that he must surely die that way because his father or mother died that way. Now, we are not trying to deny the fact that all people are born with good or bad hereditary tendencies, physical and mental, for we know this to be true; but they do not always live them. They are not obliged to live and suffer from bad tendencies. We hold that they may perfectly overcome any disagreeable disposition, trait of character, and all tendencies to moral preversions. And it is as certainly true that they can overcome tendencies to physical weakness in the same way. It is all done under the influence of education—proper surroundings, hopeful suggestions from doctors and friends, the cultivation of optimistic thoughts upon all subjects, but more especially regarding their own selves, always resenting adverse thoughts from every direction, and appropriating friendly suggestions from all sources, and making them personal, auto-suggestions for themselves. No, we do not deny heredity; it is the false idea, the notion that we must all live and die our tendencies, that we most emphatically deny, for we do

know by favorable surroundings and proper suggestions, we can in most cases completely overcome them all. But doctors and nurses, and the friends of people who are sick or suffering from weaknesses of any kind, should strenuously avoid giving them discouraging thoughts or looks.

We should remember it well: discouraging remarks depress sick people, and render cures more tedious; and in violent cases of sickness we may, even by our deportment and expressions of despair, render cures impossible. We also know that we can, by encouraging words, hopeful behavior, and the presentation of cheerful, happy thoughts, animate, invigorate and revive sick people, and greatly enhance their chances for relief and cure. Suggestion does it all. *Surely suggestion controls the world.* It is the coming method for the correction of all vices and the prevention of crime. The time is not far distant when it will be the prevailing method of practice in all reformatory institutions. Heaven speed the day!

Treatment Against Poverty.

Opulence is always more desirable than indigence. People do not need to go hungry, half clothed in rags, or beg for a living; for poverty is a condition that we can absolutely avoid or certainly overcome by suggestion. We do not mean that we can make poor people rich in one night, but that we can, by proper treatment by suggestion, put new energies into them or arouse what they already have. Our treatment excites new ambitions, revives their hopes, makes them more industrious and enterprising, increases their executive ability and makes them

more aggressive, and we can many times make effective business men and women of people who have heretofore been absolute failures. In referring to the treatment of people by mental methods, Mrs. Wilmans makes some happy hits. Here is what she says about the treatment of people for poverty:

"People write and ask me to treat them for poverty. But if a man is treated for *moral courage and will power* he can conquer poverty for himself. And as all mental treatment develops these faculties in great strength, it almost always follows that when a patient has been cured of a disease he will find himself so developed in *self trust* that he pushes his business plans with the most successful results. If all patients would allow me to treat them for will power and moral courage, strength of character, patient perseverance and unfaltering concentration upon the object to be attained, they would soon master poverty; it could not conquer them; nothing would intimidate them. No true healer pretends to be able to bring money to the unfortunate; but he does bring to them the will power and self-assertion and courage that enables them to succeed in their undertakings.

"Moral, mental and physical courage are the result of mind control. A sense of power conquers all disease, and even the negative thought from which poverty springs."

Mrs. Wilmans is correct, and we can absolutely show men and women how they may surely earn an honest living. We tell them to quit talking about poverty. It is not wise to tell people we are poor, for they are likely to take us at our word, frown upon us, show us few favors,

make us pay the highest cash-down prices for everything we buy, give us the cheapest stuff in the house, and trust us for nothing; while if we hold up our heads, manifest pride of person and character, and exert ourselves in making a respectable appearance, the world will turn toward us, fortune will smile upon us, and favors will come without asking. It is the complaining beggar who approaches everybody with a tale of woe that has to pay high rates of interest, full fare when he rides, and house rent in advance; but the man of pretention may borrow without note, security or interest, or on long time and low rates, buy what he wants at small prices and get the best in the market, ride upon free passes and pay rent when he pleases. The man who pleads poverty and begs, who is continually groaning over and complaining about his misfortunes and looking for poor houses, can never be happy or wealthy. But men and women who are thankful, and always make the best of everything they have, who constantly look for more and better things, will surely attract toward them the good things in life, and they will as certainly reach conditions of opulence and comfort—happiness.

Now, from a careful study of the above observations any reasonable man or woman can readily understand how we may successfully treat people for poverty, or for any other weakness. We prefer saying that we treat them for business success, instead of saying that we treat them for poverty. Strictly speaking, we do not treat diseases or frailties, but we do treat people for perfect conditions, and when we get these things no disease or weakness of any

kind, physical or mental, can possibly continue or obtain. Easy, comfortable feelings are enjoyed by those who formerly suffered from pain; the poor, dejected and discouraged man now holds up his head and goes to his work singing—full of life, energy and hope. The diffident, feeble and self-conscious woman now takes her place in the world and society, courageously asserts herself, and compels the attention and consideration she really deserves. In fact, there is scarcely any limit to the good results coming from suggestion, when properly made, and judiciously applied; and the longer and more closely people investigate and study this work, the more earnest and enthusiastic they become.

Examples of Suggestive Treatment.

Mr. K. C., machinist, age 30, height 6 ft., weight 170 (previous weight 185), came to see me Feb. 27, 1897. Appetite fair, but complained of sour taste in his mouth. His digestion was disturbed and his bowels sluggish. He suffered from severe spells of extreme nervousness and jerking of the legs. His legs would jerk so rapidly and hard at times that he could not stand on his feet; said he jerked terribly at night when he first went to bed, about the time he was dropping to sleep. At times, during the day, these jerks became general, and his whole body was in a state of clonic convulsions. He never lost consciousness. Has spells of melancholia; gets exceedingly blue. Has bad feelings in his left side, and is dizzy at times. Has a ringing in his right ear, and sometimes pain in his left jaw.

Now, this is an intelligent, good man—good in every way. The history of the case reveals these facts: He was in the midst, in the very worst part, of the cyclone that passed through St. Louis in 1896, and while he was not physically injured, he was greatly frightened. From that day he began to suffer from the bad feelings in his left side, dizzy spells and the jerks, and finally the general convulsions above referred to, and melancholia between the spells of jerking. He went to his regular family physician; he sent him to a nervous disease specialist. He improved a little for a few days, under strong nerve sedatives, electricity, etc., but soon got as bad as ever—no permanent relief. Finally he came to me, upon the day above named. I treated him by ordinary methods, such as antispasmodics, electricity, arsenic, etc., for six months. He improved for quite a while after coming to me, and we thought he was getting well, but he never enjoyed complete relief, especially when not under the influence of some kind of medicine. Finally, medicines failed to afford any relief. He grew worse, got discouraged, and every time a storm approached he would get very bad. Jerked badly at night. Suffered from pain over left eye and in left jaw, and the same ringing in the ears; bad feelings in the side, melancholia, etc. As he seemed to get but little relief from treatment he gave up "doctoring" about the first of last September. Before he left me I had mentioned suggestion to him, but he did not seem to favor it, and I did not urge it, for we have to be very careful about how we push innovations upon good people. Many well-educated and otherwise excellent physicians injure themselves in

this way. However, after I found that he had left me and was doing nothing in the way of relief, I concluded that as he had paid me so much money I would not let him go without another effort, and I had great confidence that I could relieve him by suggestion. I wrote him to call and see me. He came on the evening of Oct. 2d. I talked with him for some time about the history and nature of his ailment, and explained to him how suggestion might quiet his nervous system and give him relief. He finally consented to try it, for he had great confidence in me, not only as a physician, but as a man. These things have great weight in the practice of suggestive therapeutics. I told him to take the reclining chair, which he did, and as I leaned him back in a horizontal position, he had an incredulous smile on his face, and looked like one half-ashamed of his behavior. I paid no attention to all this, but assumed an earnest, determined air, asked him to relax every muscle of his body, to assume a perfectly passive condition, and to think of himself as just lying down for a quiet sleep, and to think of sleep exactly as he did when retiring at night. I asked him to fix his eyes directly upon mine, to look me straight in the eyes, and that as he did so his eyes would soon begin to feel tired and heavy, and that he would finally get sleepy. As I said these things to him I moved my face pretty close up to his, closed and opened my eyes very slowly, as though I was going to sleep also. All this time I was talking to him, saying: "Your eyes are getting tired; your eyelids are heavy; you feel quiet all over; your eyes begin to look watery; sleep is coming; your eyelids are closing, your eyelids are clos-

ing;" and after repeating these speeches for a few times his eyelids slowly went down and he was sound asleep.

Now, reader, just imagine you see this patient, this strong, intelligent man, extended upon the reclining chair, while I am standing by his side. See what I do and listen to what I say. I am on his right, looking him in the face. I place both of my hands upon his head, and slowly bring them down over his face, pressing upon his eyes as I pass over them, and say to him: "Soundly asleep; soundly asleep from head to foot. Sleep soundly. Keep your eyes closed, and sleep soundly." He is now in a deep sleep, and he looks it. I now say something like this to him: "You have been sick. You have been sick for a long time, but now you are going to get well. You have suffered from ringing in the ears, pain in the jaw, bad feelings in the left side, melancholia, jerking spells and dizziness, but these will all disappear very soon, and you will be well again. You are already getting better. Your nervous system is very quiet, very quiet. The ringing in the ears is going away, going away, going away; the ringing in the ears is going away (and while I am directing suggestions to particular parts I am gently rubbing my hand over the part.) The pain in the jaw is getting better, getting better, getting better, going away, all gone, gone, no pain in the jaw, no pain in the jaw. Jaw perfectly easy and comfortable, no ringing in the ears, no ringing in the ears. The bad feelings in the left side are going away, going away, going away, gone, all gone, no bad feelings in left side, no bad feelings in left side, left side feels perfectly well, perfectly well and comfortable. Dizziness

getting better, jerking spells disappearing, jerking spells going away, no jerking at night when you retire, sleep soundly all night, no jerking when you retire, no jerking during the day, nervousness all gone, no more fear of storms, no fear of storms, no fear of anything, nervousness all gone, go where you please, eat what you please, nothing hurts you, sleep well at night, pain in jaw all gone, pain over eye all gone, ringing in the ears all gone, dizziness all gone, bad feelings in side all gone, melancholia all gone, melancholia all gone, no more jerks, no more jerks, well from head to foot, well from head to foot!" I give him this kind of a talk for fifteen minutes, repeating the same things over and over many times. It is the repetition of the suggestions that fixes them upon the subjective mind, and brings the result we seek. It should be noticed that I pause at each affected part, and rub my hand over it as I talk about it. I think this helps to fix the suggestions. I wake him up. He looks surprised—just exactly like one who has been sleeping in a natural way and has been waked up. I say to him: "You now feel perfectly well all over. Do you notice any ringing in the ears?" "No, not now." "Any pain in your jaw?" "No, I I can't feel any." "Any bad feelings in your side?" "I don't notice any." "You feel perfectly well?" "Yes, I feel well now." He went away with a broad smile on his face, and as he went I insisted that he should return often. He has been here four times within a month, has gained about ten pounds in flesh, looks fine, feels well, no ailments of any kind, and is one of the happiest and most cheerful men I have ever seen. No more melan-

cholia. At each visit I took him through about the same routine. I regard him as being thoroughly cured. If any of his old troubles should return I feel confident I can drive them away speedily. This is a case of suggestion in the hypnotic state.

Melancholy and Loss of Voice.

Mr. H., aged 48, a Christian missionary worker, came to see me in May, 1898, suffering from loss of voice and melancholy. He could not utter a single syllable louder than a whisper. He had been that way for eighteen months; said that it came on him rather suddenly, and that he had been treated by some of the most skillful physicians in the country; had been to California for a change of climate, and with all that had been done he had gotten no better of his hoarseness, and that he had been losing flesh and strength for some weeks, possibly for two months, and was scarcely able to get around. He had an annoying cough, accompanied with a slight expectoration. Respiration was shallow and too rapid—not full and easy by any means, and he suffered from a feeling of oppression in his breast. Appetite poor and digestion feeble. He could not swallow well. Solids would sometimes choke him, and this disturbed him very much. He was very despondent; had lost nearly all hope of ever regaining his health and voice. The loss of his voice, and the idea of having to give up his temperance and missionary labors, which he had chosen for his life work, and in which his whole mind and soul seemed to be so earnestly engaged, almost broke his heart. He had taken a lively interest in relieving the

distresses of mankind, and his incapacitated condition, which forbade active work for the relief of humanity, worried him night and day.

I examined Mr. H. very carefully, and after making up my mind that he had no constitutional or local organic troubles sufficient to hinder him from getting well, I very positively told him so. I told him that his loss of voice and difficulty in swallowing depended upon nervous disturbances; that he had no serious organic diseases, and that I could cure him; that I could restore his voice, improve his appetite, invigorate his disgestion, and that he would soon eat and swallow well, talk well, regain his original flesh and strength, and, finally, make a complete recovery. He expressed great encouragement upon hearing me say all this, and he commenced treatment at once. He went into a very comfortable and profitable state of suggestibility, and I gave him, in substance, the following suggestions:

Mr. H., you are now comfortable and quiet. All your nervous forces are now coming into harmony. No nervous concentrations anywhere. Your heart is beating regularly, respiration free and easy, and you are breathing deeper and stronger all the time. You are breathing deeper and stronger, deeper and stronger all the time. As you breathe deeper and stronger you are inhaling health and vitality. You actually take into your lungs the elements of life and health every time you breathe so deeply. When you breathe strong and deeply, the pure air that you take into your lungs imparts to your blood the vitalizing oxygen which you so much require. More oxygen

is what you need, and there is no way on earth by which you can get it so readily, so plentifully and so pure, as you can by deep breathing. As you breathe deeply the pure air reaches all parts of your lungs, and gives off its oxygen in large quantities to your blood. This refreshes you. It reddens and strengthens your blood, invigorates your nervous system, sharpens your appetite, improves digestion, and builds you up in every way. Strong, deep and easy breathing is what you need. Breathe strong and deeply. You are already breathing deeper and stronger, breathing deeper and stronger all the time, every day, and you will breathe deeper and stronger every day. This will build you up, and you will rapidly gain in flesh and strength. You will sleep and rest well, eat well, swallow well, and talk well. As you breathe deeper and stronger every day, you will regain your general health and original vigor. Your vocal chords will properly vibrate, your voice will return, and you will talk well, talk aloud, feel well, look well, and you will again be cheerful, hopeful and happy. You are already breathing deeper and stronger, and I can see a bright future for you. You will soon be well again. You may make new plans for you life work, for, absolutely, you will soon be well again, and you will be able to do more effective work than ever before in your life. As you breathe deeper and stronger every day, you inhale health and vitality; you eat well, swallow and digest well; build up in strength of body and mind; your voice grows stronger every day; you talk well, look well, feel well, and will soon be well, well from head to foot. Not only so, but when you are well again you will be better pre-

pared to do public work than ever before. Absolutely, you will be reinforced, physically and spiritually, in such a manner as to be able to control people and audiences in a way that you could never so effectively do before. The best and most useful part of your life is before you. Place your whole mind upon your cherished life work, and at once begin to make new plans for your labors, for you will soon be able to resume them with renewed energies and greatly enlarged spiritual powers. You are now feeling well, breathing free and easy, all the functions of your body in perfect harmony, and you will feel well all day. You will sleep and rest well, rise in the morning feeling refreshed and invigorated, eat with a keen relish, swallow well, digest well, breathe deeper and stronger every day, talk well, look well, and feel well, till perfect conditions of health are enjoyed. Now, when you wake up you will feel well, comfortable, easy and quiet. When you retire to-night you will go to sleep repeating these words: "Now I lay me down to sleep. I will sleep well to-night, and I will rest well. My subjective entity or soul will take care of my physical condition while I sleep. I now forget the cares of the day, and go to sleep, and I will sleep well and rest well all night. When I rise in the morning I will feel refreshed and invigorated, eat breakfast with a keen relish, swallow well, will digest well, breathe freely and deeply, and will have a good day. Now I go to sleep."

I say these are the memories that you will retire with to-night, and you cannot forget them. Now you are feeling well, easy and quiet, breathing free and easy, and you will feel well all day, and better every day till perfect con-

ditions of health are reached. Now you may open your eyes and wake up.

I will not enlarge upon the treatment of this case. The reader can plainly see the leading thoughts that I presented to him, and how I led him away from his old conditions of weakness and despair, and made him see brightness and sunshine from morning till night, and from night till morning. I repeated the above speeches to him every day, making them of a more hopeful character as he improved. For example, as he began to feel, look and talk a little better, I would say to him: You are looking better, feeling better, talking better, improving in every way. You now realize that you have risen above all negative conditions of weakness, disease and despair; that you are now living upon a different plane, breathing an atmosphere heavily laden with hope, independence, freedom and courage. As you breathe stronger every day, and hear yourself talking aloud again, you see and realize that health and strength are coming, and it is so. Go on! Make your plans for future work. Health and strength are coming, absolutely coming, and you can look ahead to perfect conditions of health, eating well, swallowing well, sleeping well, talking well, feeling well, looking well, and actually well from head to foot.

Mr. H. improved from the very first. He now talks well, and every organ and function of his body are in perfect harmony. He is feeling well, hopeful, cheerful and happy, preparing for new and renewed efforts at his cherished life labors—orphan home and missionary work.

In treating patients by suggestion, it should be our aim

to find out the "besetting sin" of each patient—the thought or environment that was instrumental in prostrating him, and then, as rapidly as possible, carry him away from that thought or condition, and keep him away from it, by continually occupying his mind with hopeful thoughts and conditions that are uplifting, refreshing and healing in their nature.

Many of our patients incapacitate themselves by worrying over their own bodily ills, or their financial conditions, while some are found to be suffering from the results of sympathy for other people. They see so many poor, sick and suffering men, women and children; their hearts go out after them, and they worry themselves over them till they are sick. This is very wrong; it is a mistake. People should not permit the misfortunes and miseries of others to disturb or distress them so seriously, for this can only harm them, and can in no way benefit those with whom they sympathize. We should do all we can to relieve the sufferings and wants of people, and rejoice in the thought that we have had the opportunity to help them. We should be glad that we had the pleasure of giving them a kind word and something to eat and wear, and take comfort from the remembrance of the brightness that came to their faces while they listened to our encouraging words and accepted our substantial aid. We should not worry over them, but be happy to think that they went away from us more comfortable and happy than when they came to us.

It requires a little study of each patient in order to secure the best results in the practice of suggestion; but

careful observation and experience will enable anyone of ordinary intelligence and skill to make marvelous cures by suggestion; to help many poor, dejected mortals from the very depths of degradation and despair, and place them upon a plane of life where they may enjoy the freedom of health and good morals, a pleasure to their friends and an honor and blessing to their families.

Larvated Suggestion.

By larvated suggestion we mean the use of suggestion in the waking state, in connection with medicines or electricity, when the patient is not aware that we are using it.

There are a great many people who cannot be approached with hypnotic suggestion, and quite a number that we cannot influence by verbal suggestion alone in the waking state. These people have been used to medicines, electricity and other physical remedies, and in order to benefit them we must use such measures as they can readily appreciate. In all such cases, when we know that suggestion will help them, we use larvated or masked suggestion. For example, if we know that suggestion will relieve constipation, and we cannot use it directly in any particular case on account of the patient's prejudices, we fix up for him a special remedy of some kind—a remedy whose influence we know, from experience, to have a direct action upon the bowels in the relief of constipation. The tenth or twentieth potency is just as good and even better than doses that would produce appreciable effects. Now, we deliver this medicine to our patient, and with great earnestness and perfect confidence we assure him

that it will overcome the constipation. We direct it to be taken at stated intervals, and impress upon the patient, by positive speeches, that this medicine will increase the circulation of blood and the secretion of mucus in the lower part of the bowels; that it will increase the peristaltic movement in the bowels, and that it will overcome the constipated condition. We impress it upon him, that this medicine will increase the circulation of blood and the secretion of mucus in the lower part of the bowels, and that at a certain time during the day there will be experienced urgent desires to go to stool, and that the bowels will move. Tell him that this medicine will overcome the constipation.

Now, this patient takes this medicine for a definite purpose, and expects certain results. We prescribe it for him with the idea in our minds that it will do just what we tell him it will do, and as we feel and know that this particular medicine does actually produce the effects we tell him it will produce, we can project our thoughts with earnestness and confidence, all of which he sees and feels, and he takes the medicine, expects the results, and they actually follow.

In all cases where we use larvated suggestion, suggestion masked by medicine of any kind, we should always use a drug whose known effect is in the direction of the results we desire to obtain. No matter about the dose, so it is not too large. The particular action of the drug is what we want to keep in our minds, then we can talk about its effects to our patients with all confidence; they realize our earnestness, and our suggestions will be accepted and give good results.

There are numerous cases in the physician's practice where he can apply larvated suggestion with complete success. Medicines prescribed and taken for a purpose are very apt to give us the results wished for, if proper conditions are observed. The physician who has not tried it will be surprised at the results of earnest suggestions accompanying his medicines. Let the case be what it may, we should prescribe the medicine that we feel confident will work in the direction of the relief sought, then in a positive, earnest manner tell the patient what to expect from it; that *it will give relief;* it will prevent a chill, or a fever, as the case may be, and the results looked for are nearly certain to be realized. The physician who accompanies his prescriptions with hopeful prophesies, telling his patients that they will soon be better; that the medicines will relieve them and *how* they will help them, can, other things being equal, excel any man who does otherwise—who simply prescribes and in an indifferent way says he will try, but leaves doubtful impressions with his patients.

One of the most interesting cases of larvated suggestion that ever came under our observation was that of Mr. W., whose case we reported in the Hypnotic Magazine in 1897, where we used electricity in connection with suggestion. We reproduce it here:

"Mr. W., age 37, six feet tall, weight 138 pounds, called at my office for advice October 3, 1897, and told me the following story:

"Dr. Pitzer, I am sick, and I am not sick either. I am able to get about, but I am fit for nothing. I have been

ailing for nearly four years, and have taken a great deal of medicine. I have had some of the best physicians in this city, but nothing seems to give me more than temporary relief. I am now as badly off as I was a year ago. I was first taken with a weakness and heavy feeling in my legs, and very soon I began to suffer from sharp, quick, lancinating pains, apparently of a neuralgic or rheumatic character, sometimes in the muscles of my right leg, occasionally in the left leg, then in the thigh, and again they would strike me on the front of the hip. I still suffer from these pains. They come on suddenly, are very severe while they last, but are soon gone, only to reappear very soon, however, in new places. Perhaps they will be confined to one or two spots for one whole day and night, coming and going at frequent intervals, and then the next day or two they seem to select new places, but I have never had the least sign of any pain above my waist. But I have had a peculiar feeling about my body, or rather around my waist. It is something like a squeezing sensation, and I sometimes feel as if my clothes were too tight around my waist. O, now I have a pain in my right leg, just above my knee." Here he stopped talking, changed his position, clasped his right leg with his hand, leaned forward, corrugated his brow, drew up the corners of his mouth, held his leg tightly, and looked and behaved like a man suffering intense pain. As the pain disappeared he resumed his story:

"Now, that is the way it takes me; and, doctor, you have no idea what agony I suffer. I can not rest well at night without medicine. My appetite is capricious, di-

gestion very much disturbed, and bowels constipated. I am temperate in my habits; but when these pains come on I sometimes drink a lot of whisky, and it takes a good deal to quiet me. I have never had any specific disease; in fact, I was never sick in my life till this thing came upon me. I get a little dizzy by spells; can not walk as well as I used to; get fatigued upon the least exertion; and while I have no pain in my back, I have a kind of dragging feeling in the lower part of my spine, and my legs feel weak. Now, Dr. Pitzer, I want to know if you can do anything for me or not. I have tried so many things and so many doctors without obtaining any permanent relief that I have lost almost all hope. I was recommended to you because you have the reputation of being a medical electrician, and I thought possibly electricity might help me."

I listened very attentively to this history, and as he related it I studied him well, as a whole and in detail, and when he had finished I meditated seriously for a moment, just long enough to permit his mind to become settled and receptive. Then I submitted him to a careful examination, which I made in a very quiet manner, saying but few words to him. I found that he was suffering from posterior spinal sclerosis, resulting in the development of symptoms of locomotor ataxia. His gait unsteady, the tendon reflexes impaired, he could not stand well with his eyes closed, and could walk better by watching where he placed his feet. He was impatient and fretful in disposition and pessimistic in thought—all the time looking for, suggesting and expecting the worst from everything.

While I was making my careful examination he seemed to be greatly interested; watched me closely, and appeared to study me and my behavior as earnestly as I had his while he told his story. This is just what I wanted him to do. I wanted his whole attention, and I got it. We gave each other proper attention from the first, and we were both intensely interested. He was well and favorably impressed, ready for suggestions, and I was ready to suggest; for I had carefully studied the case, had learned his condition, physically and mentally, and now knew what to say to him, and how to say it in an effective manner. We were *en rapport* with each other.

All this time I was pondering over what course of treatment to adopt with him. From a long experience I had learned that medicines had but little effect in controlling such diseases; but I could not reject them entirely in this case, for he had always been used to them, and for me to omit them might arouse doubt in his mind as to the wisdom of my methods and ability to help him; that I must employ electricity in some form was already settled, for he had come to me for that purpose, and really expected, if he had any element of hope left, that if he got any relief at all it must come from electricity. I did not dare approach him upon the subject of hypnotic suggestion, for I had learned that his education and environments had been such as to make this entirely impracticable. He is a man who must see, taste and smell everything with which he comes in contact, or it has no existence for him. I arrived at this conclusion: I will give him such medicine as I know will give him some present relief, and just enough

of it to make him know that I believe in medicine, and that I expect something from it. I will employ electricity in that form which will produce the most profound psychic influence and at the same time produce the best possible physical effects. Lastly, I will give him the most positive, earnest and forcible suggestions possible for me to make to him. I now placed a chair upon the insulated platform which I use in connection with a static electrical machine, and asked him to be seated upon it. I took a position directly in front of him, my head a little above a level with his, and before I commenced to apply the electricity I made substantially this speech to him:

"Mr. W., you have been sick for a long time; now I am going to tell you exactly what is the matter with you. Your disease is a curable one. It is in the lower part of the spinal cord. The pains you suffer and the lameness you experience are only expressions of the disease in the spinal cord. We call this sclerosis of the spinal cord, which means a hardened condition. It is the result of a slow, chronic inflammation. In order to cure such cases we must use measures that will overcome the chronic inflammation and soften the spinal cord. Just as soon as amendment commences in the spinal cord you will begin to enjoy relief from the pains, be able to walk better, sleep soundly every night, eat with a relish, and gain in weight and strength till your health is entirely restored."

He was by this time greatly interested; but I went on: "You are now seated upon that insulated platform for the purpose of receiving electricity. I will turn the switch connecting the current with the motor, and this will run

the electric machine, and as it generates electricity it passes down the brass rod leading from the positive side of the machine to the platform upon which you are seated. As it cannot escape it accumulates upon and in your body. The machine is now going. You are rapidly filling up with electricity, and if I approach you, sparks will fly from your body like so many streaks of lightning. I approach your knee with my hand; and see how the sparks fly! Wherever I thus approach you the electricity accumulates and produces a deep effect. Now, in order to successfully apply this in the cure of your case we must concentrate the electricity over the lower part of your spinal cord, and I will now do this. I use a brass ball for this purpose, and I pass it up and down over the lower part of the spine. You feel the effect of the sparks. They penetrate to the very center of the cord. They stop for nothing. They will go through the sole of your shoe. Watch while I approach the heel of your shoe with the brass ball. You feel it distinctly in your foot. Now, you see this electricity stops for nothing. I again apply it to your spine. It goes to the center. This will overcome the inflammation and soften the spinal cord. Remember, this will soften the spinal cord, and as it does this your pains will disappear. They will go away, go away to return no more. This electrical influence will soften the spinal cord, and you will then be free from pain, will sleep soundly, eat heartily, grow fat and strong, walk without tiring, be entirely well again—will be entirely well."

It goes without saying, this patient was in a splendid condition of suggestibility. He would not have heard a

clock strike if it had been close at his ear. His mind was fully and completely occupied. Never before had he had such an experience. I kept up this treatment for fifteen minutes, talking to him all the time in an earnest, positive manner, and he listened to me attentively. I gave him some salo-sedatus tablets and told him to take one between meals and at bedtime; that they would help to maintain an influence, and would favor conditions of sleep at night till we could overcome the inflammation in the spinal cord. I ordered him to stop drinking whisky for relief; told him that it would increase the hardness in the spinal cord and make him worse. He came to see me daily, and each day I gave him the same treatment and suggestions, and in the same positive, forcible manner told him the electricity would soften the spinal cord. He never lost interest, and dropped into a suggestible state every day. He improved but little for a week, but after that he began to enjoy greater intervals of rest between the fits of pain, and after the 13th of October he was entirely free from pain. He continued the treatment up to the 4th of November, just one month, when he stopped. He was eating and sleeping well, gaining in weight, no pains anywhere, walking well, and said he wished to test the improvement, and if he was threatened with a relapse he would return. I urged him to continue, for I feared we had not treated him long enough; but he insisted upon stopping treatment, he was so well.

I report this case for the specific purpose of showing how we can use suggestion effectively with people who would not accept it if offered to them in connection with

hypnotism, or without the use of some other measure or medicine with it. Suggestion was the all-potent measure in the management of this man, and I am very certain that I could not have relieved him without it. I place great stress upon every detail of the management; the manner in which I handled him from the first, in order to prepare him for successful suggestion, and how I projected thoughts in company with the electricity, in order to fix his mind upon conditions of disease present, and how the electricity would soften the spinal cord and relieve him. To be sure, we can always do better with suggestion when not opposed in any way—when we are permitted to openly place our patients in suggestible conditions.

After the treatment and report of this case some criticisms were offered, relating to the treatment and nature of the case. It was contended that we placed too much stress upon the suggestion and not enough upon the electricity, and that the patient might not be permanently benefited, etc.

We still hold that it was the suggestion that worked the cure. And since it has been found, by careful investigation, that locomotor ataxia is a "periphero-central degeneration of sensory neuron endings," and that suggestion may have a wonderful control over these conditions, making the prognosis or prospect of cure more favorable, we are thoroughly convinced that it was suggestion that cured this patient. He is still well at this writing, April 10th, 1900. Similar cases have since been treated by plain suggestion; all of them have been very much benefited, and some of them completely relieved.

Surgical Operations Under Hypnotic Influence.

In the first part of February of this year, Mr. M. M., age 25, came to me suffering from a very painful disease. He addressed me thus: "Dr. Pitzer, I am in a most wretched condition. I have been sick nearly three months. I went to a surgeon, and he told me that I could not be cured without an operation, to which I consented. He attempted to operate without giving me anything to prevent suffering, and the pain was so excruciating that I could not endure it. I almost fainted, the shock was so great; and I have suffered so much pain ever since that I am completely incapacitated for any kind of work. I want you to tell me what you think, and whether you can cure me without an operation or not; and if an operation is necessary, can't you give me chloroform, for I cannot stand it without something to prevent pain, and I cannot live in this condition? I am almost disheartened?"

I examined him carefully and found that I could not cure him without an operation, and I told him so. I told him that I could give him chloroform and operate under its influence, and he would feel no pain. "But," said I, "if you will take suggestion, I can inhibit all pain under its influence, and perform the operation without your knowledge, and it will not be followed by any shock or bad feelings of any kind." "Suggestion," said he, "what is that?" I replied, "By suggestion, to prevent pain, we mean the presentation of thoughts to your mind that you are perfectly comfortable, that you feel nothing,

etc., while you are in what we call a receptive condition, which we bring about by hypnotism." "O," said he, "you have to hypnotize me, eh? Well, is there no danger in that, and can you perform the operation while I am asleep, and not wake me up? Can you hypnotize anyone? Maybe I cannot be hypnotized?" I replied, "I can hypnotize you if you are willing to enter the state; and I can assure you that the operation will be entirely painless. Are you willing to do this?" He answered, "I am entirely willing." "Then take the reclining chair, please, and I will see what you can do in the way of entering the receptive condition—just how deep a sleep you will enter." He took the chair and I hypnotized him in less than a minute, and upon testing him for insensibility I found that he was in perfect anæsthesia. I waked him up; told him to come to my office at 8 o'clock in the evening, and I would operate upon him. He went away hopeful.

At 8 o'clock sharp he was at my office. I seated him in a reclining chair, immediately hypnotized him, and at once got my instruments ready, and prepared him for the operation. Everything in readiness, I placed my hand upon the part to be operated upon, and I said to him, in a positive tone of voice: "You are soundly asleep; soundly asleep from head to foot. You are soundly asleep; soundly asleep from head to foot. Sleep soundly, sleep soundly; forget everything you ever knew. *Forget everything you ever knew.** You know nothing; you absolutely know

*I told him this in order to drive out of his mind all recollections of previous operations.

nothing, you know nothing. You feel nothing, you feel nothing, you know nothing, you feel nothing, you feel nothing." After saying this I commenced the operation, and as I proceeded with it I kept on repeating the same formula, till I had done. The operation completed, I said to him: "You are soundly asleep, soundly asleep. You feel perfectly comfortable, quiet and easy all over your body. You are feeling good, feeling comfortable and well all over. You are soundly asleep, and when you wake up you will feel well, comfortable and easy all over. You will feel rested, revived, refreshed, invigorated, hopeful and happy. You will sleep well and eat well every day; nourish well, gain in health, strength, and take on fifteen pounds of flesh within six weeks, and be perfectly well, fat and strong. When you wake up you will feel finely, finely, will feel good from head to foot; will have no recollection of anything that was said or done to you while asleep, and you will go home hopeful and happy. Now, when I count five you may open your eyes and wake up. One, two, three, four, five—wake up! Wake up!!" He opened his eyes slowly, and I asked him if he felt well. He replied: "Yes, I feel all right." Seeing the instrument still in my hand, he said: "Are you ready for the operation?" When I told him the operation was all over he seemed astonished. Said he had felt nothing, and felt no inconvenience whatever from what had been done, but that he felt better than he had felt for a long time, and remembered nothing about what had been said or done while asleep.

This was all done in the presence of our class, in our

School of Suggestive Therapeutics and Medical Electricity, some of whom were eminent, experienced surgeons, and all of them first-class physicians in good standing.

This patient made a rapid recovery under suggestions repeated three times a week; suggestions for sound sleep, good appetite and digestion, and a general building up of the body and mind. He speedily gained in appearance and took on about twenty pounds of flesh; melancholy and feeling of despair were all displaced by hope, happiness and good health of body and mind.

We have records of many interesting cases, where neuralgias were promptly cured; lame limbs from rheumatism relieved from pain and restored to usefulness; insomnias and constipation speedily cured; neurasthenia, nervous prostration, paralysis, and quite a number of other ailments, all radically cured by suggestion; but it was not the intention for this book to present a full detailed treatment for all diseases; the principles and a few samples of treatment, explaining and showing our methods of managing patients, were all that we aimed to present in this volume.

Absent Treatment.

It has been found that, under the law of suggestion, we can treat many people and ailments at a distance. In fact, distance appears to offer no resistance to our success in the cure of many diseases. And when we come to realize the fact that thoughts are things, that no thought can be projected without producing an effect, and that no

thought that we send out ever comes back to us barren in results, we need not wonder that we can cure disease at a distance by suggestion. It is only required that we bring our patients *en rapport* with us. When we can do this we can then engage with them to assert our mastery over all negative conditions, and by our power of thought, as we have trained ourselves, *we can help any patient to engage the forces in his body to relieve pain, remove any deposit, or heal any disease from which he may be suffering.* This is all done under the recognition of the wonderful power of thought, and demonstrated in the application of the universal law of suggestion, by bringing into perfect harmony the objective and subjective minds of each patient.

People who desire to be treated by suggestion and cannot very well leave their homes for treatment, may be given full instructions through correspondence, to be treated and cured at a distance by suggestion and without any medicine.

Our own experience with absent treatment has been very encouraging. In fact, we have been able to reach people in this way whose cases had defied the skill of all other resorts, and we have the utmost confidence in this method. But in order to do the best work and secure the most satisfactory results from absent treatment, *it must have the individual attention and most earnest efforts of both operator and patient.* It is very true that we may reach and cure severe cases of disease in some people by absent treatment where they know nothing, objectively, about what we are doing; but for general practice by

this method we prefer that our patients shall know about it and assist us in our efforts. We proceed in the following manner:

Say we have a patient in New York City, and he writes us for absent treatment. We at once send him a blank question list, ask him to fill it out and return to us, and state at what hour in the day or evening he can most conveniently engage with us for at least twenty minutes in a harmonious effort for his relief. When his answer is received we then compute the difference in time between our place of business and New York, and tell him to go by his time, and we will do the same. Should the time he names for treatment not exactly suit our arrangements, we take the liberty of changing it a little; then we give him, substantially, these instructions: At the hour appointed please go to some quiet place, where you can be all alone, take a recumbent posture, and close your eyes. As you do this you will realize that we are engaged with you, in a common effort for your relief and restoration to perfect conditions of health; that we, too, are alone, in a quiet place, with no other thought to disturb us, giving you the suggestions required for your relief. Let yourself go, manifest no anxiety, make no effort, but let a feeling of indifference control you. If you get drowsy and sleepy, just let it come; and if you should fall asleep it will be all the same, and when you wake up, which will be within twenty minutes to an hour, you will feel rested and refreshed. Whether you remain awake or fall asleep the results will be all the same, and you should make no haste it quitting the attitude, but remain quiet at least half an hour, and even

longer, if you choose to do so. In no case should you mark any special period of time for you to remain quiet; just suit your feelings about that. In no case should you talk to others about your ailments. Keep your efforts at absent treatment all to yourself, if possible; but if members of the family are in harmony with you in your efforts, they may know about it, but they should not mention the matter to others or make a common talk about it. We will do the rest.

These are the instructions we give our absent patients. At the appointed hour we take the attitude, close our eyes, and with a well-directed aim at the patient we have before us, and a matured line of suggestions we know he requires, we earnestly send the thoughts that will certainly reach him, bring us in harmony with each other, and make the changes sought. It is absolutely impossible for any earnest patient to engage with us in this way and not realize that a subtle influence is at work; and it is even wonderful to read and listen to the testimony of the scores of absent patients with whom we have had pleasant experiences. *This method does cure.*

Again, we may instruct absent patients to retire at any hour during the evening and go to sleep, and that they may remain asleep, and that we will be with them at some certain hour during the night, with the proper suggestions for their cases. Then we retire also, at the proper time in the evening, but before going to sleep we give our subjective mind the instructions to deliver, at the proper hour, the required suggestions, and then we go to sleep, and the work will be done all the same as if we had done it while

awake. We had a lady patient under treatment, and the hour for treatment was set at midnight, while she might be sound asleep. The treatment went on for a week and she reported to us that she was very much improved, but that every night at exactly midnight she waked up, and remained awake for a little while, then fell asleep again; said she had done that every night except the night before making the report, and that night she did not wake up, and wondered why it was that she waked up at all, and why she should not wake the night before the report. We explained to her that our presence was felt so strongly that she waked up, and the reason she had not waked up the night before was because we were unavoidably hindered, and did not treat her on that evening.

Now, we think the above instructions are sufficiently explicit and comprehensive to enable any intelligent man or woman to treat people at a distance. Remember, in making suggestions to patients, either in our private office or at a distance, we should *suggest exactly what we want*, and put it in the plainest language possible for us to command.

Suggestion for the People.

While we are using every honest endeavor at our command to persuade physicians in all the schools of medicine that it is to their very best interest to embrace, learn and employ suggestive therapeutics as an adjunctive measure in their practice, we are earnest advocates of popular education in suggestive methods of cure. We are in favor of educating the people in these lines. A teacher, nurse, father

or mother, can so frequently and successfully minister to the wants of people in the relief of diseases, the correction of vices and the moulding of character. We should not leave this work entirely to the medical profession, for, while many physicians are employing suggestion whenever they can do so to advantage, as a rule they are too slow to embrace it as a remedial and educational measure. They are either too material, are lacking in faith, believe more in drugs and proprietary cures, or else they have not the courage to assert themselves against a howling opposition, coming mostly from the ranks of their own profession. We say, away with everything that clogs the wheels of progress or hampers legitimate methods for the prevention and cure of disease and correction of vices! We have no sympathy with any such opposition. Let intelligence and freedom reign. Let everybody learn to do good. Let all have an equal chance to improve their talents and exercise their powers in relieving the diseases and distresses and correcting the vices of mankind, and it will not be long till ignorance will be in abeyance, and when good health, virtue and peace will prevail all over the land.

Many good-meaning physicians who have never properly investigated suggestion object to laymen practicing suggestive therapeutics, and they are continually sympathizing with people who submit themselves to treatment by what they call fads, innovations, humbugs, etc., using these appellations to cover all such practices as Christian science, mental science, suggestion, osteopathy, magnetic healing, hygienic treatment, etc. They would have laws passed to absolutely restrain these practices, and to

forbid people from employing them. They exert themselves to cast reflections upon the good work that is really being done by these innovations. Now, we contend that this is all wrong, and entirely unbecoming in medical men as individuals or as medical society conventions.

Let us inquire into the real condition of things. Why is it that "innovations" in the practice of healing, such as suggestion, osteopathy, etc., exist at all as methods of curing? And, as they do exist, why is it that many physicians of all medical schools antagonize them? Do any of these professed healers who are otherwise reputable offer to impose their services upon their opposers or their families? Are they trying to have laws passed to force people to depend wholly upon them and their practice and nobody else? Do they forcibly treat people that don't want their services? Are their manipulations and suggestions such great calamities in the community as to endanger the lives of the people, like chloroform, chloral, cocaine, morphine, etc., such as we, as doctors of medicine, use? No; but to the contrary, it has been found that their practices are absolutely safe. Then, what is the matter? It is simply this: These "innovations" are actually curing hundreds of people of serious ailments that the ordinary methods of the best medical schools in the country have absolutely failed to cure; and now should we, as doctors of medicine, cry out, stop thief, stop? And should we invoke aid from the laws of the land to stop them from curing people for fear they may rob us of our business?

How do you know, says the reader, that cures are being made by these "innovations"? Well, I have been en-

gaged in the active practice of medicine, with drugs, as well as by suggestion, for forty-two years—twenty-eight years in St. Louis—and I have done an extensive business, and should know pretty well what can be done and what cannot be done with medicines. I have relieved and cured, as we call it, hundreds of people in this way, and I am still doing so; but I have frequently failed with drugs, as all other physicians have done. I have also cured by suggestion scores of people, of organic diseases, as well as nervous troubles, where other means, such as medicines, electricity, etc., had entirely failed. I say I have cured scores of such cases by suggestion alone. I have cured diseases by suggestion that I could not even help with medicines. Now, I assume that my long and continued practice with drugs, and my actual every-day experience with suggestion, should enable me to fairly compare the merits of these methods of practice; at least I should be able to say whether suggestion cures or does not cure. And I am not the only one who can testify to cures made by suggestion. I could name graduates of our St. Louis School of Suggestive Therapeutics, laymen, men and women, who make no pretensions as physicians in the ordinary sense, in New Hampshire, California, Illinois, Missouri, Texas and other States, who are having marvelous success in curing all kinds of ailments by suggestion alone; and scores of practicing physicians who have taken the course in our school declare that the knowledge gained is invaluable to them in their practice. Now, because I and hundreds of other people, including many eminent physicians, know that these "innovations" do cure, is one of the principal reasons why they exist.

Another reason for their existence is this: The exclusive methods employed by the various medical schools do actually fail to cure hundreds of cases of sickness, are frequently very torturing in the extreme as well as unsuccessful, and the people failing to obtain help from them earnestly seek relief elsewhere. They have been told that their cases are hopeless; that they must either die soon or linger the rest of their days as invalids. They have failed to get what they wanted, and people are not always satisfied with the passing of the solemn judgment that they must die; and who can blame them, under such circumstances, for looking for assistance wherever they may find it? I say, let them have it.

There is no use in saying that there is nothing in these "innovations," for the people have learned better than this. And they have learned that others besides professed doctors of medicine can cure diseases; and when the resident regular physicians fail to give them the relief they want they frequently find it by going to laymen who are well-informed doctors of suggestive therapeutics. These are the facts, and they can be established any day; and it is not simply the ignorant, dependent classes that seek relief outside of regular medicine; thousands of the most intelligent and affluent people in the country are today the patrons of some form of mental therapeutics, and these "innovations" are supported by the most refined and talented people in the world.

As above stated, some good people and many physicians hold that no means for the relief and cure of diseases should be placed or trusted in the hands of anybody ex-

cept regularly qualified doctors of medicine, and that they and they only should have the rights and privileges of healing the sick; and that if people want and must have any of the peculiar methods of curing under the head of suggestion, osteopathy, etc., they should go to a doctor of medicine, a regular physician, and get him to use the measures sought; that laymen—people who are not actually graduated as doctors of medicine—should not be permitted to practice the healing art by any means or method whatever. Now, there might be a shadow of reason in this proposition if people could always find a physician ready to give them what they want; but the fact is, that while some of the most educated and reliable physicians in the world are embracing and practicing suggestive therapeutics, the number is yet comparatively few that are ready to apply it, while the majority scarcely give these subjects any attention whatever except to ridicule them when mentioned in their presence; this being the case, if the people who want suggestion or any other method of practice not strictly orthodox, they absolutely cannot, in the great majority of cases, get it unless they go to laymen for it. Many people would have to die for the want of the means they so much desire, and in which they have the utmost confidence, if forced to rely upon the regular doctors of medicine for them. It is simply preposterous to think about depending upon doctors of medicine for these means at present, and we are in favor of letting people get them wherever they can—of laymen, if they must. If doctors of medicine generally would learn and practice suggestive therapeutics, which they ought to,

and which they will finally be forced to do, then there would not be any great necessity for laymen engaging in these practices as a regular business or profession.

Another thought: When a patient happens to die under any kind of treatment except that with drugs, the patient and friends are frequently held up to ridicule and criticism of the severest kind; and the laws of the land are sometimes brought into service and prostituted for the punishment of those who are accused of being guilty of wilful, criminal neglect. Now, why is this? If mental or mind forces can change physical conditions at all, and nobody can dispute this, then who can mark the limit of these forces? And if one person chooses to trust the forces he thinks he can get from drugs to relieve his ailments, why not permit another to trust to what he sincerely believes he can get from mental or mind forces for the same purposes? Is it more wonderful, is there anything more unnatural about it, for an occasional patient to die under mental methods of treatment than for hundreds of people to die daily under the most popular medical skill of the land? Do we, as doctors of medicine, cure all of our patients? Look at the death list in the papers every morning. Who signs the certificates for all these deaths? Doctors of medicine, of course. Then why trust everything to them and their methods and decry and ostracise all other means of cure? If it must be so, doctors of suggestive therapeutics can as truthfully certify that a patient is dead as can any doctor of medicine, and why not let them do so? If doctors of medicine were all-wise or infallible it would be different, but they are not; to the contrary, they are fre-

quently quite helpless to afford even temporary relief. And how often have we seen it, in continued cases of typhoid fever, pneumonia, and other lingering diseases, where all medicines given under the instructions of doctors of medicine had failed to give the relief sought, that everything of the nature of medicine was abandoned, and the patient left to nature, nursing and appropriate diet to effect a cure. In the hospitals this is called the *expectant* plan of treatment. These are indisputable facts, and that they are so, why should one class of practitioners be ridiculed, persecuted, and even prosecuted by the law, if one of his patients happens to die without medicine, while another goes free? We say, away with such bigotry; it simply exists, for its foundation is ignorance, and again we plead for the freedom of the people, and say, *let them have the kind of treatment they want for their ailments.*

But in no case are we in favor of laymen defying the laws of the land or imprudently outraging public opinion by forcing a continuance of their practice upon patients that they know require material means, or upon people not competent, on account of age or environment, to decide for themselves. Laymen should, in all cases where surgical or mechanical measures appear to be required, call a competent surgeon. And no matter what the case may be, until the existing laws are changed no layman should permit a patient to die in his charge without complying with the legal requirements in calling a registered physician. There is no need of mental scientists, Christian scientists, or laymen who practice suggestive therapeutics, persistently holding to the treatment of patients suffering

from acute and contagious diseases till they die, against the will of the public and in open violation of the laws; for there are thousands of people suffering from chronic, lingering diseases that have gone the rounds—have been given up to die by all regular schools of medicine; and these people, their friends and the public are ready for anything that promises to help them: it is from this class of patients that practitioners of suggestive therapeutics draw a great portion of their patronage and get their enviable reputation. They do actually cure a large per cent. of these cases and furnish great relief to all of them.

As people become educated in these lines, and, comparatively speaking, no unfriendly thoughts exist to hinder or antagonize this practice, more people will accept suggestion, and the apparent difficulties of its application will finally pass away. Practitioners of suggestive therapeutics will then occupy the same legal standing that other schools of practice enjoy, and this time is not very far away. But we should not hurry people too much; they prefer to be persuaded or led, rather than to be forced or driven.

Another objection entered against the rights of laymen to practice healing is that they cannot make out a diagnosis—that they cannot always know exactly what is the matter with the people they are called upon to treat. Well, if that should be required of all doctors of medicine before they should be permitted to administer any drugs, it is an absolute fact that the majority of their patients would go without treatment, for they rarely know exactly what is the matter with them. Let any sick man who

doubts this statement start out at once and visit six of the most noted doctors known to him, and let them examine him, and he will find that, unless his ailment is very simple, each of them will give him a different story. I know this is true in the majority of cases, and it was verified in my office yesterday, August 28th, 1899, when a gentleman from Illinois called to see me who had already visited five doctors, each of whom had given him a different story, and then I gave him another. What does all this mean? It simply means that doctors, frequently, have to guess at what is the matter with their patients, prescribe something, and trust to luck for results. This is very dangerous when poisonous drugs are used, and how often do disastrous results come from their administration! If every doctor was prosecuted for the deaths resulting from the drugs given under his directions, the few arrests made in cases where Christian science, hygienic physicians and suggestive therapeutics let patients die under their treatment without medicine would never be heard of. Mental methods are safe. They are not only safe, but when the environments are right they are the most effective measures for the relief and cure of disease in use. And in the treatment of people by suggestion, while it may be of some satisfaction or not to both patient and healer, it is not so absolutely necessary for us to know the nature of diseased conditions in order to restore health as in cases where drugs are used. In the pursuance of this practice we do not laboriously study, fight and treat disease—*we treat the patients*. We make suggestions for what we want, and when we get this we are sure that our patients are well.

If a patient is laboring for breath, as in asthma, we suggest free and easy breathing, etc. It is because people and doctors do not understand these methods of cure that they think *we must know disease* in order to successfully treat people by suggestion. This is a mistake, and when this is well understood the above objections vanish.

We need not champion all the methods employed by the various "innovations" practiced in the healing art, but we should be very careful that we fully understand them before we denounce them, and whatever opinion we may publicly announce should be put in words that fairly represent the cause we attack. It always strengthens any cause to be half represented by an adversary, and invariably weakens the efforts of the fault-finder to misrepresent it, for he certainly lays himself liable to be accused of ignorance or conscious unfairness. As doctors of medicine we do not need to set up any legal, religious or personal quarrel with any of these "innovations." If they are good they will survive; if not, then they will die a natural death. If, from observation or otherwise, we can get something good from them, as already observed, we should appropriate it. We do know from actual experience that medicines are useful when carefully prescribed, even necessary; and, so far as our observation goes, nothing can at present take their place in the successful treatment of many people. But suggestion is also good, when properly applied, and it will help us in the treatment of many cases that would linger indefinitely without its aid. And, as already stated, we do know that suggestion alone has cured many diseases in our hands that ordinary

means had failed to benefit; and, other things being equal, the physician who properly employs suggestion in his practice when needed, no matter what his school of medicine may be, can always excel the man who ignores or omits it; for these reasons we earnestly advocate the careful study of suggestive therapeutics, by everybody, laymen as well as physicians, and encourage its practice.

Again, we believe in teaching laymen how they may prevent disease and relieve distress by showing people how they should live. We earnestly contend that fathers and mothers should know how to control their children by suggestion instead of using the rod. We believe in teaching mothers how they may surely raise up their sons and daughters in the paths of virtue, honesty and truth; and if by chance one should go astray, how they may by suggestion convince him of the error of his way and reclaim him.

We tell fathers and mothers that their children are naturally good; that it is a mistake to consider them by nature bad. It is a libel upon its face to brand the whole human family of infants and children as being totally depraved. The fact is, they are good at the core every time. Should any be born with evil tendencies of any kind, the good is always in excess, and by the proper use of suggestion (not by scolding, beating and bruising), by patient, faithful fathers and mothers, all evil tendencies can be overcome. We are not obliged to live our tendencies all the days of our lives. Absolutely there is always more good than bad, and the good can be used to root out the bad. We should ever keep these truths before us

when we are dealing with children and patients that we are treating for vices and immoral habits. The beautiful poem by Sarah P. Ledger presents these facts very appropriately. She had told a shepherd boy that she observed that there were more white sheep than black in his flock.

"Why, yes," he replied, "and didn't you know?
More white than black—why, 'tis always so."
He soon passed on with his flock 'round the hill;
But down by the pasture she lingered still,
Pondering well on the words of the lad—
"More white than black," more good than bad,
More joy than sorrow, more bliss than woe;
"More white than black, and 'tis always so."

Now, these are beautiful thoughts to nurse, and they serve as vital starting points for effective work in moulding character and correcting wrongs. And who so much as a father or mother can grasp these truths? Who can see and believe in the good that is in her boy like a mother? Who can have the persistent patience to suggest good to her children equal to that of a mother? Why, she can follow her son to the very ends of the earth, and although she does not have any tidings of him for years she never gives him up. She follows him with her thoughts; and right here let us observe that, if she is faithful to the end, her thoughts not only reach her son but they protect and save him. No matter where he may go, her thoughts go where she sends them, and they reach her boy. How often do we hear it related of prodigal sons that while absent from home they had frequently felt the influence of impressions of some kind, and that they had been restrained as by Providence from doing things they had

been tempted to do, or from going to places where they had previously engaged to go. The mother's thoughts had reached them. Nobody need tell us that thoughts cannot reach people at a distance, for we know they can. The extreme materialist may trust his cause with wooden gods; but rely upon it, thoughts go far beyond the sound of the projector's voice.

Let us teach mothers suggestion, for they can do more with it in moulding the character of the nation than all the doctors in the land. They have the keen appreciation of love that fits them for this work. They love to suggest good things for and to poor, weak, sick and dependent people, and especially their children, and what we love we can most earnestly and effectively do. Swedenborg says: "Love is the life of man;" and it is so. What we love we live. And again let us urge it upon everybody to embrace the principles of suggestion. They are fascinating, elevating, purifying, sanctifying. They teach us how to relieve and cure disease; how to guide and lead people away from evil tendencies and free them from the yoke of heredity; how to correct vices, reclaim the fallen, care for criminals and protect society from crime. They teach the law of patience, charity, love and good will to men. They teach us to always speak good instead of evil of people; that to say bad things to and about others can never do anybody any good, but must always do harm; it only provokes and encourages the bad element that may be in them, which certainly comes back to us through the law of attraction. Speaking evil of our neighbors, no matter how bad we may think them to be, cannot and will not

make them any better—only makes them worse, and also depresses and degrades us; while speaking of the good traits of people always encourages them, makes them better, and invariably benefits us. The principles of suggestion show us how to reform the inebriate; how to make the falsifier love the truth better than deception; how to make the kleptomaniac see the error of his way and quit the practice of appropriating the valuables of others. And finally, they teach us how to properly manage and control ourselves, the secret of which leads us to success in every legitimate undertaking in life. They keep us well, keep us hopeful, cheerful and happy, in harmony with and at home with ourselves, fearless, free and independent. Again we say, let everybody study and practice the principles of suggestion, and the day of general reformation is at hand.

General Psychological Observations.

It is larvated suggestion, and ordinary suggestion in the waking state, that the busy practitioner of medicine can use to such great advantage every day of his life. When his patients are least thinking about it, he is giving them favorable impressions in some way. By his pleasant manners, kind, comforting words and gentle touches, he may be lifting them from miserable beds of despondency and distress. While he is dispensing the appropriate medicines to his patient, or is using electricity in some form, he may be disabusing his mind of some mistaken idea of fixed disease, which is weighing him down; and all the while he may be assuring him, by hopeful promises, that

speedy relief will surely come; that the measures used will certainly produce the desired effects, and that recovery will be the final result. He carefully explains to his patient *how* he expects the measures employed to effect a cure. He excites the patient's confident expectation of the wished-for conditions, and this results in a lively hope, which serves as a powerful motor force in effecting a cure. The patient is thus enabled to help himself, and he does it. By patient, faithful efforts, in a proper direction, the earnest physician who uses suggestion in his practice cannot fail to realize good results; and he knows the benefits of having the full confidence and hearty co-operation of his patients in hastening and perfecting cures.

Certainly, we cannot manage all cases successfully in the waking state, not even by larvated suggestion; but we use ordinary and larvated suggestion where we can, and resort to hypnotic suggestion in all other cases.

As already stated, we can, to a certain extent, help all people that will come to us for treatment by giving them suggestion in the waking state; and in many cases we can work what to some people seem to be wonderful cures; but it is also true that there are many people whose early education and surrounding influences have so shaped their minds that it is very hard for them to take therapeutic suggestions in the waking state. It should be remembered that people will take suggestion for one thing when they will not take it for another; that is a patient may take suggestion for sleep while he may not take it for the relief or prevention of pain—in the waking state, we mean. Now, if a patient will not take suggestion for the relief of

pain in the waking state, but will take it for sleep, then we put him to sleep by suggestion, and while he is in this deeper condition of suggestibility, we can give him suggestion for the relief of pain, and it will be accepted and relief will be enjoyed. This is true, and turns out exactly so in our every-day practice. We have people coming to us who cannot see how suggestion can cure disease; but they know that people can be put to sleep by suggestion—they believe this can be done—and they can be put in receptive conditions by suggestion, and then cured by this same method while asleep.

The reader will pardon us if we again refer to the opposition set up by many practitioners of mental science, Christian science, and theosophists, against what they call subjugation of the human will. This opposition is not well grounded, and the broader-minded people of all sects and religions have no sympathy with it. W. J. Colville, one of the ablest advocates of mental healing in this country, and a leader in all theosophical matters, severely criticises this silly opposition set up by some Christian scientists and theosophists. He says this: "We know that our attitude toward hypnotism in general is directly opposed to that taken by all professed Christian scientists and by many avowed theosophists; but with due respect to those from whom we differ, we must say that their publication of fear is highly adverse to the best interests of the people they are seeking to instruct and elevate. Christian scientists of the 'Loyal' Eddy type are among the most inconsistent people alive; for though they commence their course of instruction with the affirmation, 'All is good,'

and deny the power of evil, pronouncing sin and sickness unrealities, they never proceed far along their road without scaring the timid in their classes with some frightful diatribe leveled against something they create out of their own fanaticism, and label either hypnotism, or, what seems far more horrifying, malicious mesmerism. The great wrongs which these people are perpetrating is that they are encouraging their followers to evade responsibilities for their own acts and attribute all their disagreeable feelings to the malign influence of somebody else—a process which, if long enough indulged in, causes them to create thought entities to prey upon their bodies as well as distress their minds. The chief danger is not in hypnotism as an art so much as in the weakness of mind of those who fear it."

Mr. Colville states the facts as they are; and he knows well that the people above referred to are the very ones who are active and instrumental in poisoning the minds of innocent people, exciting fears that drive or keep them away from truths that ought to be of incalcuable and lasting value to them.

Mr. Colville also makes these observations: "Hypnotism is a true cure for insomnia and an efficient and desirable substitute for anæsthetics in surgery, as the most delicate patients can submit to its action with decided benefit, if the administrator operates scientifically. The will of both parties to the result must be in accord: for example, one wishes to sleep, and the other agreeing with that wish suggests mentally, and you do sleep; you are sleeping; there is concurrence of desire, and thus no

weakening but rather strengthening of individuality. While hypnotism is of special interest to the medical faculty, and is destined to be the sovereign anæsthetic of the near future, telepathy is of the utmost interest to everybody, and promises to become a priceless boon to humanity at large."

Mr. Colville agrees with us, for he says in substance that suggestion, under hypnotic influence, strengthens the subject, and that it is a true cure for insomnia; and so it is. But the patient is not subjugated; it is a union of wills—both healer and patient being of one mind, making harmonious efforts for a common result. It is the principle that "two heads are better than one." Mr. Colville expresses it in this way: "In all cases of normality it is necessary for whoever makes a suggestion to another to enter into co-operative relations with the one to whom the suggestion is made. To put the matter simply we may slightly change the old saying: 'Two heads are better than one' and 'Let us put our heads together,' into 'Two wills are better than one' and 'Let us put our wills together.'"

This expresses our meaning precisely, and when there is a perfect union of wills, the healer and patient of one mind, we can cure by suggestion "all manner of diseases."

Under the conditions above cited the patient is in a quiet, passive, receptive condition; he is ready for any friendly suggestion that we may make; we are *en rapport* with each other; two souls united in a common, harmonious effort for good results; and earnest, honest, per-

sistent efforts under these conditions will absolutely bring the desired condition sought, if such results be within the bounds of possibility. Now, who can offer any reasonable objection to this? These statements are absolutely true, and we do know, from actual, long experience, that we can manage many cases of sickness, cure annoying vices and moral perversions, more successfully by the aid of hypnotic influence than we can without it. But this is not saying that we cannot, without the aid of hypnotic influence, cure diseases by suggestion; not at all. We do cure many ailments, in young and old, by suggestion while the patients are in the waking state. In fact, there are some cases where we do not care to employ hypnosis at all. Where people are perfectly receptive and trustful and at once enter into harmony with us and into the spirit of our method of treatment, we can treat them successfully without hypnosis. But where it is plainly manifested that the patient lacks confidence, is doubtful, nervous and unsettled, and when it is absolutely necessary to radically change his habit of thought, then we prefer to resort to hypnosis, for we know we can more certainly obtain satisfactory and speedy results by its employment than we can without it. These are the cases that we take and cure that Christian science and other mental science healers and faith cures can not reach; but we take them, make them receptive, persuade them that they have the forces within them to restore them to normal conditions of health, and we succeed. Our system of healing is applicable to everybody, as it should be; Jews and Gentiles accept it and profit from it, all the same, which can not be said of any sectarian system of healing.

We are not ignorant of the fact that there are those who are practicing suggestive therapeutics who are evidently trying to dodge the truth regarding hypnosis and suggestibility. The facts are these: All people, men, women and children, as above hinted, are more or less suggestible in the ordinary waking state. Hypnosis is a condition where people are more suggestible than in the waking state; and the deeper the hypnosis the more suggestible they are. These are facts that cannot be refuted, no matter how much we may desire to evade the prejudices of the people against the hypnotic condition. A truth today is a truth always, and once demonstrated makes it everlasting, and he who wanders away from it simply to shun responsibilities in fear of a howling opposition, or to please a prejudiced community, will finally have to come back to it or forever remain in the rear of advancing science. The true course is to stay by facts when we find them, and if the people cannot readily understand them let us carefully educate them; honestly and earnestly show them how all natural laws harmonize, and we can soon convince thinking people of the utility of any good thing, no matter how strong their prejudices may have been. Hypnosis is a fact, and it is a great help to us in the practice of suggestive therapeutics. It enables us to place our patients in more suggestible conditions than we could otherwise do; and we can then, while the objective mind is in abeyance, not only successfully reach the subjective minds of our patients, but we know that what we suggest is not being antagonized by the dogmatic notions of their objective minds. It enables us to relieve and cure people

that we could but slowly, if ever, reach by ordinary means. Think of it: How long would it take any of us to cure a case of self-consciousness, and enable a trembling vocalist or a fainting speaker to go on the stage and sing or speak with an inspiration that astonishes and apparently electrifies the audience? We say, how long would it take us to do this while our patients are in the waking state? But let us place them in hypnosis and we can soon make them feel their importance, recognize their worth and fill them with a courage that will enable them to acquit themselves with credit in any place or at any time. We develop in them a sub-conscious control which enables them to become master of any situation they assume. They can absolutely do anything, anywhere or at any time, that they are from educational and intellectual standpoints qualified to do; that is, they will have the physical courage and fortitude to command themselves perfectly. And what is true in the management of these cases is true in many others. For example, let us again refer to the treatment of diseases and habits in cases of small children. How long would it take us to cure a child of biting its finger-nails, or of nocturnal incontinence of urine, by talking to it in the ordinary waking state? But when we know how to approach it we can quickly cure it of either of these habits by talking to it in natural sleep; or we may place it in hypnosis, and then talk to it, and the results will be the same—a speedy cure. Hypnosis is a fact, and it must have its place as a help in the treatment of disease by suggestion. It is perfectly safe, and people are rapidly coming to know this fact, too; and as its nature, uses and

merits are unfolded by men who understand it, all the old prejudices held against it will finally vanish, for truth will prevail and falsehood cannot last. He who attempts to omit hypnosis in the practice of suggestive therapeutics cannot compete with those who use it. Suggestion in the waking state is all-sufficient in many cases, but in others it is not perfectly successful, and in quite a number it is almost useless. To be successful in the treatment of disease by suggestion we must know these things, and we take pleasure in giving people the advantage of our experience. We have no secrets and are ever ready to give up what we have, and we will not try to evade any truth or shun any responsibility when the truth is required.

Again, it is held by those who are prejudiced against hypnotism that suggestions given to people while in somnambulism and cures wrought while patients are in this state are not likely to result in good and permanent cures. This is not true, when the work is properly done. Where we give suggestions to patients while they are in somnambulism we know the suggestions do reach the subjective mind, and that, too, without any antagonism from the objective mind; and this is enough. Here we should let the case rest, and after waking the patient we should dismiss him without any comment upon his attitude or the results likely to follow, and he will go away and profit from the treatment and make a speedy and permanent recovery. But if, after waking him up, we open a conversation with him about what we had suggested to him, and about what will surely follow, statements already made to him while in somnambulism, of which he has no objec-

tive recollection, then we are apt to excite his curiosity, arouse questions of doubt in his mind, and absolutely undo all we had done. We should let our patients alone after treating them, when they have been in somnambulism, and say nothing to them about what we have said to them or what may follow; the results will come, no matter whether the patient remembers what we said to him or not, and the less we say to patients we treat in somnambulism, after they wake up, the better. But where patients remember what we say to them after they wake up it is different; to these patients we may repeat the suggestions after they have taken the treatment, and we may appeal to their objective minds in a manner that will help them to support the suggestions given them while taking treatment.

In the employment of suggestion in the cure of diseases and the correction of vices, we start out with the premise that we are living souls; that the allwise Creator has given us mortal minds and bodies, subject to our living souls; that the soul (the subjective mind), when not disturbed by the mortal mind (the objective mind), nor any other unfriendly influence, has, as stated elsewhere, absolute control over all vegetative life, all the functions, sensations and conditions of our bodies, as well as all the memory emotions of our mortal minds.

It is to our living souls, our subjective minds, that we look for the source of all power to aid us when in need. We regard the soul as the Divinity within us, to a higher power than which we cannot go for help. We also recognize the fact that this subjective mind or soul is amenable to suggestion by the objective or mortal mind of the healer, or by the objective mind of the patient himself.

When a patient applies to us for aid, we find out what he needs, and then we can, by verbal suggestion, through his objective mind, make such suggestions for him as will reach his subjective mind or soul, and our suggestions will take effect; they will arouse the functional activities in his body that may be required to give relief and restore conditions of health.

We can also teach a patient to heal himself by what we call auto-suggestion. We teach him first that he has the power, the force within him to bring every function of his body into perfect harmony and make him well from head to foot. We teach him that it is only required that he shall recognize and submit to this power. We show him that the source of this power is his living soul, his immortal entity, and that it has absolute control over every function, sensation and condition of his body, and can, with certainty, relieve any pain, control any fever, soothe any sorrow, heal any disease, and make him perfectly whole, if he will only recognize and trust it. It is the recognition of and submission to this source of power that gives us success in every effort and undertaking in life. We simply recognize, submit to it, and trust it. We teach the patient who undertakes to treat himself how to express his desires and make known his wants; how to assume and declare that he has the power within him to make him whole; that he can and will express health; that he will be well, and it shall be so.

Where we treat patients ourselves, and make the verbal suggestions for them, it is not always absolutely necessary that they shall know the source of the power that makes

the cure. We give them the verbal suggestions appropriate to their cases; they reach their subjective minds, take effect and result in cures. It matters not whether the patient realizes objectively whether he has a soul or not (small children and many adults cannot do this), so he submits himself to us and gives attention to the suggestions we make; then his soul or subjective mind will act upon what we suggest, and the cure is made.

There are cases, however, where it is of advantage for the patient to know beforehand, and fully understand the source of the power that heals him. It enables him to more readily grasp the realities of the truths we give him by suggestion; and in many conditions of disease and slavish fear it helps us to more speedily make and perfect our cures.

In all cases where we instruct people to treat themselves by auto-suggestion, or where we treat them at a distance by written suggestions and mental efforts combined, we like to have them know and understand that the living soul is the source of all power to heal disease, correct vices, and lift people from conditions of moral depravity and place them upon a plane of life where they are free from harm, and where they are able and free to devote their talents and time to useful ends.

In all cases, to insure effective work with suggestion under any condition, great care should be taken in preparing each patient for treatment. We should have every advantage that the earnest desire and submissive trust of the patient can afford us. We should have his full consent and confidence. To obtain this and hold it, we must be

very careful what we say and how we say it. No trifling of any kind. Sick people do not come to us to talk politics, indulge in neighborhood or village gossip, or to listen to our tales of woe. They come for business. They are seeking relief, and it is our business to devote our whole time and attention to them and their ailments. Before we do anything in the way of advice or treatment, we should carefully examine our patient and find out what his troubles are, and what he thinks they may be. We should ascertain as nearly as may be possible the actual wants of each patient. We are now in a position to talk. We have thoroughly examined the patient, are able to explain to him the nature of his ailment. He hears and believes us, for he knows we have taken the necessary pains to learn the facts we carefully present to him. We are now ready to say: "*I can cure you, sir!*" We can tell him why we know it, etc. We should be earnest and absolutely truthful in all our descriptions of his case, and in our promises of relief and cure. Other things being equal, the physician who succeeds best with suggestive therapeutics is the man who himself believes in his methods, is earnest, truthful and conscientious in his efforts, free from all vices, and whose walk in every-day life is such as to earn the respect and inspire the confidence of the people with whom he mingles.

The physician should be ready at all times to meet his patients at their homes or in his office, with a cheerful, hopeful face and a comforting word. He should cultivate the faculty of cheerfulness; by this means he comes to look cheerful, and his patients learn to think of him as

one who will certainly give them a comforting, encouraging word. Thus the good physician prepares his patients for pleasant memories beforehand, and they are often better the moment they start for his office. They are surely better before they leave it.

As Wood says: "We should never forget to send pure thoughts to the lustful, a peaceful thought to the revengeful, a thought of strength and self-respect to the slave of appetites, and each thought will return to us sooner or later laden with ten-fold its former burden, and the ones we seek to help will feel its beneficent power and learn to find happiness in the only way—through knowledge."

In our earnest efforts to relieve others of bodily ills, cure them of habits and correct their vices, we reinforce ourselves, grow in strength of body, mind and soul. Instead of this kind of practice being depressive or wearing, it is refreshing and invigorating, and by its faithful pursuance we prolong our own lives. It cannot be otherwise; for as we help and elevate others, we come up with them, and we all come up together; we live and enjoy good health together.

Suggestion controls the world, and "All things are ready, if our minds be so."

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